



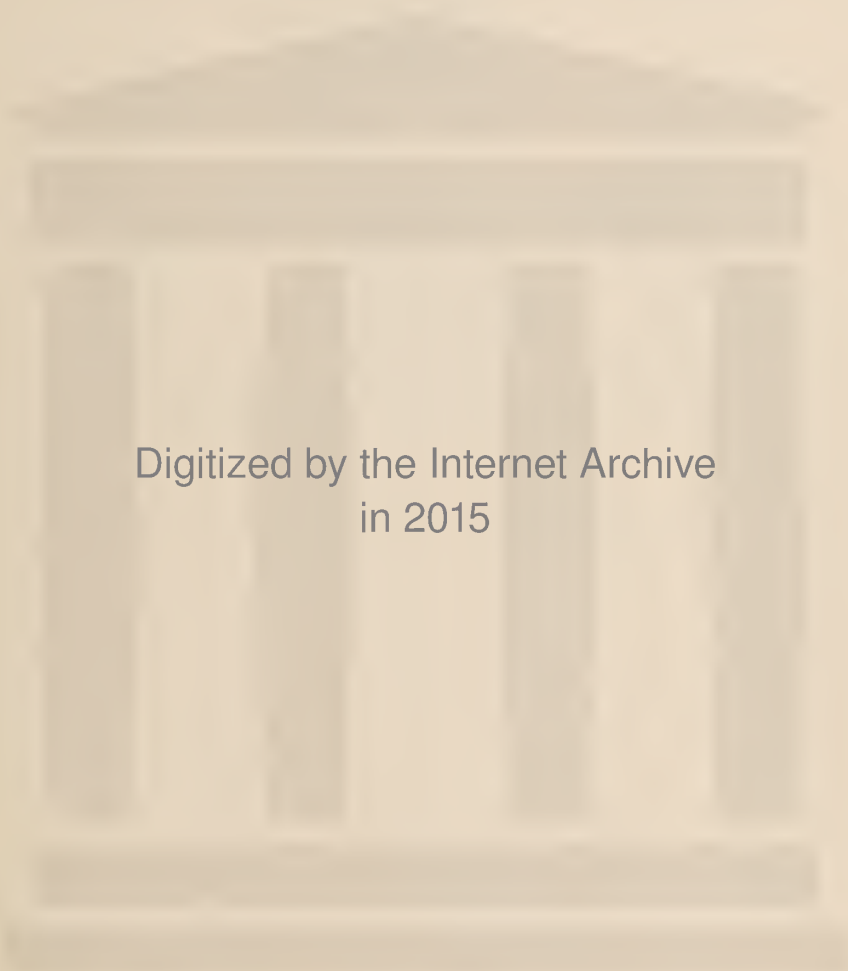


PER BV 2570 .A1 P64 v.12

The Missionary survey







Digitized by the Internet Archive  
in 2015

<https://archive.org/details/missionarysurvey1241pres>



# THE MISSIONARY SURVEY

R. A. LAPSLEY, D. D., Editor-in-Chief.

SARAH LEE VINSON, Managing Editor.

Published monthly by the Presbyterian Committee of Publication, 6-8 North Sixth Street, Richmond, Virginia. Single subscriptions, \$1.00 a year; in clubs of five or more, 75 cents. Entered as second-class matter at Richmond, Virginia, under the Act of March 3, 1877.  
Acceptance of mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 5, 1918.

VOL. XII.

APRIL, 1922.

No. 4.

WORLD NOTES .....	244
EDITORIAL .....	247
CHRISTIAN EDUCATION AND MINISTERIAL RELIEF:	
Dedicated Life, Rev. Joseph G. Venable, D. D. ....	251
"Aye, Ready!" .....	252
"Finish the Job!" .....	252
The Blessed Road .....	254
The Pay Roll and The Prophet .....	254
HOME MISSIONS:	
Forward, March! To A Greater Colored Work .....	255
Another Step Forward. Mrs. J. G. Snedecor. ....	256
From Our Negro Pastors. ....	257
You'll Git There, By An' By .....	263
"Social Services" at Atlanta Presbyterian Colored Missions. Eleanora Andrews Berry...	263
Seventeenth Street Mission. Joe Mack, Director of the Mission. ....	266
A Practical Gospel .....	268
A Student's Opinion of Stillman, J. L. King. ....	271
Our Spice Box. ....	272
Senior Home Mission Program for April, 1922. Eleanora Andrews Berry. ....	272
THE JUNIORS:	
Cap'n Pratt. Mrs. Tillie Johnson. ....	273
Junior Home Mission Program For April, 1922. Eleanora Andrews Berry...	275
\$2.40 For The Heart and Life of a Little Girl. ....	275
Africa—Acrostic. Fannie V. Lancaster. ....	276
Junior Program For April, 1922. Miss Margaret McNeilly .....	276
FOREIGN MISSIONS:	
Monthly Topic—Africa. ....	277
The Increase in Cost of our Work and the Question of Re-enforcements. ....	279
Personalia .....	280
Missionary Sailings .....	281
Death of Mrs. H. G. Underwood .....	281
Letter from Mrs. Bedinger .....	282
Some Itinerating Experiences of a Missionary. Ida McLean Black. ....	283
The Carrie McMillan Home. Miss Annie Dowd. ....	285
Our Lusanibo Field. R. D. Bedinger. ....	286
Things Around Mutoto. Rev. Plumer Smith. ....	287
A Trip on the Lapsley. Frank J. Gilliam. ....	289
Enduring Persecution. Rev. W. C. McLaughlin. ....	290
Work Around Sutsien. Rev. B. C. Patterson. ....	292
Language School Weekly—Nanking, China. ....	292
Highwaymen and Floods in China. Rev. W. F. Junkin, D. D. ....	294
The Cause of Changes in Korea. Rev. John Nelson Mills, D. D. ....	295
Veni, Vidi Vici, or Field Day at Soonchun. ....	297
Miss Dowd's School is Tumbling Down! It Must Be Rebuilt At Once! Rev. R. E. McAlpine, D. D. ....	299
Kusan Annual Pumpkin Parade. Lavalette Dupuy. ....	299
Padre Cicero. Rev. G. W. Taylor. ....	300
The Escola Evangelica Americans at Camp Bello, Brazil. ....	302
Hidden Treasure .....	303
Senior Foreign Mission Program for April, 1922. Miss Margaret McNeilly. ....	303
Comparative Statement. Foreign Mission Receipts .....	304
WOMAN'S AUXILIARY:	
A Few Suggestions for Circles .....	305
The Budget .....	307
Some Results of the Summer Conferences for Colored Women. ....	308
Work Among the Colored People in the Charleston Presbyterial .....	309
AMMUNITION .....	310
PUBLICATION AND SABBATH SCHOOL EXTENSION:	
The New Reading Course for Sunday School and Young People's Leaders. Gilbert Glass, D. D., General Superintendent .....	311
The Womens Auxiliary and the Young People's Conferences. Gilbert Glass, D. D., General Superintendent. ....	312
Superintendents' One-Minute Talks on Missions. ....	314
GENERAL ASSEMBLY'S STEWARDSHIP COMMITTEE:	
Thy Will be Done With My Money. Rev. Wm. M. Anderson, D. D. ....	315
Analysis of Christian Stewardship. Harvey Reeves Calkins. ....	316
Three Kinds of Givers. ....	317
To Think About. ....	317

# ARE YOU READY FOR SURVEY WEEK MAY 7-13?

---

## Put Up Your Survey Honor Roll Chart And Aim for 100 Per Cent

---

**You Can Help NOW by Renewing YOUR Subscription at ONCE!**

---

Very accurate records show that only about half of our subscribers renew *promptly*. They wait until they have missed an issue, and then after wondering "Why in the world hasn't my SURVEY come" they realize that the subscription has expired! Those of you who have been negligent along this line, won't you, this time, please do not put off until tomorrow what you can do today—and *send in your renewal at once!* SURVEY week comes this year in May, the second week, May 7 to 13, and during that week a special effort is going to be made to secure new subscribers, and our subscription force will be working day and night to keep up with the mails. You can be of real service to us if you will renew at once.

Glad to help? Why of course you are. Thank you!

Before your Church, your Auxiliary, your Home, keep fixed that circulation goal toward which we are working—A SURVEY in every home! The SURVEY brings a personal message from our workers in the foreign field and in the home land.

Try and put your Church on the Honor Roll this year by securing at least one subscriber to every five members—or better still, a SURVEY *in every home!* Sample copies and leaflets sent free on request.

If you want a Survey Honor Roll Chart, we will be glad to send it to you on request. Complete instructions for use come with same. This should help you in getting new subscribers.

---

### SURVEY HONOR ROLL

Waterford, Va.	Mt. Olive, N. C.
Retreat Church, Westminster, S. C.	Augusta, Ark.
Cedar Cliff Church, Vancluse, Va.	Crittenden, Ky.
Cann Memorial, Elizabeth City N. C.	Ripley, Miss.

---

(One subscriber to every five resident Church members entitles a Church to be placed on the SURVEY Honor Roll.)

Single subscriptions \$1.00 per year; in clubs of five or more, 75 cents per year.







# PAGE OF PRAYER

---

## SECRET OF FRUITFULNESS

"As I traveled up and down the non-Christian world, making a comparative study of the progress of Christ's kingdom in different sections of the great harvest field, the conviction became clear and strong that those missions which have had offered for them the most prayer are the missions which have had the largest and apparently the most enduring spiritual success. This explains why some missions and organizations have had larger and more spiritual results than others, even though they have been at work in more difficult fields and in the midst of more adverse conditions and circumstances."

—John R. Mott.

### WE PRAY THEE:

For the special blessing of God on Rev. R. A. Brown as he takes up the work of Superintendent of Colored Evangelization; and for Mrs. Snedecor as dean of the Industrial School for girls at Stillman Institute (Page 255).

For Miss Dowd's school that a new building so sorely needed may soon be provided (285, 299).

For Kalanga, that she may grow up to be a useful Christian woman (Page 276).

For the flood devastated area surrounding our Mission in Sutsien now threatened with famine (Page 294).

For the spirit of enlarged liberality to be poured out upon our whole Church during this coming ecclesiastical year (Page 315).

For a dedicated life on the part of our young people (Page 251).

### WE THANK THEE:

For the new building at Stillman Institute, and the new enterprise The Industrial School for Girls to open this fall (Page 256,7).

For the good work done by so many of our Colored Brethren in the hard Home Mission fields; and for wonderful results in many of the Colored City Missions (Page 257-271).

For the great change in the attitude of the government officials toward our Congo Mission (Page 277).

For the successful year's work in Dr. Henderlite's school at Recife (Page 281).

For that Chinese girl, frail in body, but strong to bear persecution for Jesus' sake (Page 290-291).

For the faithful and fruitful labors of the community worker among the colored people of the Sea Islands near Charleston, S. C. under the direction of the Charleston Presbyterial (Page 309).

# WORLD NOTES

## RELIGIOUS EDUCATION IN BULGARIA

**G**REAT progress has been made in Bulgaria since American missionary work was established there sixty years ago. A fine educational system has been developed and the present state of literacy is high. Of the men drafted into the army, only five per cent. were illiterate.

"Why should we have mission schools when the government system is so good?" asks Mrs. Hebert King, formerly of Samokov: "Because there is no religious, moral or even ethical teaching. Parents realize that something more than book knowledge is gained in the American schools, and they are most glad to send to them. A number of orthodox priests send to our schools. The orthodox church is an offshoot of the Greek Catholic Church, full of dead formalism. Our services are well attended everywhere."—*Missionary Review of the World*.

## GROWTH OF CAIRO UNIVERSITY

**T**HE American University at Cairo opened the current year with an increase of six in its teaching force and a student enrolment of 201 as against 150 a year ago. Among these students, forty-eight are sons of government officials, eighty-one of land owners, twenty-seven of merchants, eight of lawyers, ten of doctors, four of mayors of towns or villages, three of judges, seven of civil engineers, while one is the son of a Minister of Justice, one a son of a Commandant of Police, and one a son of the vice-president of the native court. Their social standing is further evident from the fact that thirty-one boys are sons of beys and three are sons of pashas. Fifty-six per cent. of the enrolment is Moslem, and for the most part the students enrolled are Egyptian.

The School of Oriental Studies, which has grown out of what has been known as the Cairo Study Center, has been established as a part of the University.—*Missionary Review of the World*.

## MOVE TO SOLVE IMMIGRANT PROBLEM

**T**HE Methodist Foreign Mission Board has established at Naples a Bureau intended to prepare for emigration those who look forward to American citizenship. There they will be taught the language and spirit of America and something of economic and social conditions, and at the same time they will have the advantage of the physical equipment, which includes the gymnasium, baths, and instruction in athletics.

It is to be hoped that those who have passed through this bureau will constitute at least a portion of Italy's quota to be admitted to America.—*Congregationalist*.

## RELIGIOUS EDUCATION IN INDIA

**T**HIS question has been under special consideration in India, and the governments of Bombay and Madras presidencies have issued orders, which provide for the use of schools and college premises for religious teaching out of the ordinary hours for instruction. "The Bombay Government does not allow a teacher in the employ of Government to give such religious teaching, but the Madras Government permits the teacher to undertake it, if he gives his services voluntarily. The Madras Government is prepared to make such instruction compulsory for boys whose parents or guardians wish it, but the Bombay Government would make it compulsory only in hostels.

The Madras Government is willing to deduct the time spent by the boy in receiving religious instruction from the period indicated in the prescribed curriculum, but the Bombay Government is not. The Bombay Government has apparently passed a definite order, while the Madras Government has issued its order tentatively and is desirous of receiving criticisms and suggestions."—*The Harvest Field*.

### WHERE THE BIBLE IS A FORBIDDEN BOOK

THE spiritual darkness in which Spain still lies and the need for a powerful witness to the truth as it is in Jesus Christ is shown in *The Life of Faith*. Spain as a mission field has never been regarded seriously by any of the larger missionary societies. Why, it is difficult to say. Perhaps, because it is Roman Catholic, and therefore, nominally Christian. But to all intents and purposes it is a pagan country, and those who dare to worship God according to the dictates of their conscience are treated as moral outcasts, are subjected to all kinds of vexatious persecutions. Religious liberty is unknown, and even the "tolerance" grudgingly conceded by the law is, in many places, a dead letter.

The Bible is a forbidden book, and within the last few years, in at least one place, has been publicly burnt in the market square. A public holiday was declared by the priest in honor of the event, and amid public rejoicing he made a bonfire of all the Bibles and portions of God's Word that he could collect. He also offered a free pardon for all sins, past and present, to all who would join with him in persecuting the Protestants, and himself threatened to kill the Bible-woman there.—*The Evangelical Christian*.

### A UNION SEMINARY FOR MANILA

SIX Protestant Mission Boards, interested in the Union Theological Seminary in Manila, are the Methodist Episcopal (North), the Congrega-

tional, Presbyterian (North), Baptist North), Protestant Episcopal and Disciples. Representatives of these boards met in New York on December 7th to discuss the plans for the seminary for which the Rev. Frank C. Laubach of the American Board, has recently secured \$35,000 for suitable buildings.

An American Committee on Cooperation in the Philippine Islands is to be formed, composed of Mission Board representatives, and a program is to be outlined for a Junior College in connection with the Union Seminary, to prepare students for their theological course.—*Missionary Review of the World*.

### MISSIONARY WORK IN ALASKA

THE Joint Committee on Alaska of the Home Mission Council and the Council of Women for Home Missions reports that there are ten different denominations doing missionary work in Alaska. These bodies have 113 mission stations, with 171 missionaries. This work is carried on at annual expense of \$208,486 in addition to money contributed by people living in Alaska. Certain independent bodies, the Greek Catholic Church and the Roman Catholic Church, also maintain missions there. There are still six large areas unoccupied by missionary workers. Three of these have been assigned by mutual agreement to different denominations and will soon be cared for.

### CONCERNING MISSIONARIES

THE coming of missionaries to Japan was the means of linking this country to the Anglo-Saxon spirit, to which the heart of Japan has always responded. Only by the coming of the West in its missionary representatives and by the spread of the Gospel did the nation enter upon world-wide thoughts and world-wide work. This is a great result of the Christian spirit.—Marquis Okuma.



## HOW TO PUT A COUNTRY CHURCH ON THE HONOR ROLL

By Mrs. E. D. Brown

(Reprinted by request. This poem appeared in an old issue of the SURVEY, but many of our readers may not have seen it. At any rate it is well worth repeating. This plan, which worked so well in a country church might be used advantageously in the city churches.)

Said the Editor, "Tell me please, there's a good soul, How your old country Church got on the SURVEY Honor Roll."	(N. B.—Don't make any girl try her own kin!)
Well, first we wrote down a neat, ac- curate list	They had a brief prayer that this work ere 'twas through,
Of each home in our Church so that none might be missed.	Might do good to the Church and the canvassers, too.
We arranged all the names by their neighborhoods, too,	Next we talked to our pastor, and he —the good man—
And next we discussed how to put the thing through.	Explained from the pulpit our Honor Roll plan,
We talk till the President says her head whirls.	And read out the names of our canvass- ing tribe,
Then the Young People's leader cries, "Just try my girls!"	So that folks understood they'd be ask- ed to subscribe.
They'll be brimful of interest, glad to be used,	Now these girls went to work, and 'twas good, hard work, too.
And they'll ask for subscriptions and not be refused."	But they mixed it with giggles, as all girls should do,
When the meeting was called the girls gathered together	And their work with success was un- doubtedly crowned.
And were told to go out in the wind and the weather	When the lists were checked up, to our joy it was found
And SURVEY subscriptions on all sides to gather,	We had several names more than one- fifth of our whole,
One for every five members—or more if they'd rather.	And so were quite sure of a place on SURVEY Honor Roll.
Said the leader, "Don't mind if you wear out a shoe,	Our secret's in one word and easy to guess—
See each one on your list, for a 'phone call won't do."	Gumption, Interest, Real Work, Laughter, Success.
They were told how to talk to folks so as to win.	<i>China Grove, N. C.</i>

As you go about your household duties, plan some way in which you can help in the SURVEY Canvass. Think through the best plan for your Church to use in making this canvass. Then take your ideas to the next auxiliary meeting and help to work them through. The plan that has worked so well in one Church may with possibly a few changes, work well in your Church.

# EDITORIAL

## A NEW DEPARTMENT OF THE GENERAL ASSEMBLY'S TRAINING SCHOOL

When the General Assembly founded the Training School in 1914 the following instructions were given in reference to the Extension Department: "All courses of study, as far as practicable, should be made available by correspondence." (See Assembly Minutes for 1914, page 28, item 12). The aim of this department is to reach with Bible Study and Christian Work courses, the leaders and workers of our Church who cannot attend any of our institutions; to carry Bible Study into the homes of our people; and to provide courses for those who have attended our institutions and desire further study. This department is now open and offers individual instruction to all who may be reached through the mails. A full description of each course is given in the following account.

"Biblical Geography" is the subject of a study course prepared by Dr. Walter W. Moore, President of Union Theological Seminary, Richmond, Va. The purpose of the course is an accurate knowledge of Bible lands, as an aid in understanding the Bible message. The course consists of twelve studies. The fee is \$1.00. This does not include the text-book, which costs \$1.25.

"The Gospel of Mark," by Dr. Chas

R. Erdman, of Princeton Theological Seminary, is the subject of the Bible study. The purpose of this course is two-fold. The mastery of the facts of the gospel and the meaning of the facts of the gospel. It consists of ten studies. The text-book costs 60 cents and the fee for the course is \$1.00.

"The Creed of Presbyterians," by Dr. Egbert W. Smith, is now used as a correspondence study by this department. Many are familiar with this inspiring book. The course consists of eleven studies. The book costs 40 cents and the fee is \$1.00.

A course on Christian Doctrine by Rev. Russell Cecil, D. D., pastor of the Second Presbyterian Church of Richmond, Va., is now ready for the printer, and will soon be ready for those who desire to study it by correspondence. The course was prepared from the viewpoint of one who is in the active pastorate and in touch with the problems of the day.

Other courses are now in process of preparation and will be announced just as soon as they are ready.

For further information write to Rev. O. E. Bucholz, Director of the Extension Department of the Assembly's Training School, 3218 Chamberlayne Ave., Richmond, Va.

## BUSINESS AND RELIGION

S. L. MORRIS.

THIS month shall be unto you the beginning of months: it shall be the first month of the year to you." It was not the beginning of the calendar year but the ecclesiastical. To the Church the ecclesiastical year is the more important.

It is a singular coincidence that the

month "Nisan" of the Jew corresponds to April, the beginning of our church year. All beginnings are important. Each new year the Church faces a two-fold subject—Business and Religion. In the estimation of many they are supposed to be diametrically opposed. One is the sphere of the secular, the other

stands for the spiritual. As a matter of fact, they are as closely related as the Siamese Twins—inseparable except at the risk of death.

Scarcely does any Presbytery, Synod or Assembly meet without some laymen coming to the front—fortunately not a representative of the vast body of business men—and beginning his address with the words; “I am a business man.” He could safely stop with this statement. Everyone knows the rest. It has been heard dozens of times—“in season, out of season.” Here is the analysis of his speech: 1. It will be an indictment of faith. Ministers will be reminded that they are visionary, impractical—inclined to undertake too much on faith. The “business man”, on the contrary will not trust God any further than the cash in sight. 2. It will display a lack of moral values. Everything will be weighed and estimated in terms of the hard coin. 3. It will recommend worldly methods—“business sense”—as the condition of success. Satan promised Christ “all the kingdoms of the world” on that identical condition.

Religion has indeed its business side. Money has its place in the Kingdom. The Lord, who fed Elijah by means of the ravens, has in this dispensation “ordained that they which preach the gospel should live of the gospel.” The attitude of a business man and of a church towards money and financial obligations is a test of moral character. Many a business man will carefully guard his personal integrity and yet allow his church to be delinquent in meeting its sacred obligations. The latter situation is so notorious that banks ordinarily refuse to lend money to churches for building. The repayment of church loans has become a reproach to the cause of Christ. If

churches would promptly repay their loans to the Home Mission Committee in Atlanta, twice as many new churches could be built each year. Lack of business integrity is not only damaging the character of the church itself, but it is standing in the way of the progress of the Kingdom in other communities.

Business has likewise its religious side. In an address before the Home Mission Council in New York. Harry Emerson Fosdick said: “Nothing that Christian people can do *outside* of their business will make up for what they do *in* their business.” Let the “business man” read carefully Isaiah 1:13-17 and 58:1-7. Unless business is conducted on religious principles, it will eventually go on the rocks; or else the soul will be lost in business. “What shall it profit a man if he shall gain the whole world and lose his own soul”?

A fair proportionate part of the profits of business belong to the Lord. He furnishes the capital: “The earth is the Lord’s and the fulness thereof” including its silver and gold—“and the cattle upon a thousand hills.” God alone gives success. “Remember the Lord thy God, for it is He that giveth thee power to get wealth.” It matters not what the business man may think of the tithe, there is no escaping the apostolic injunction and obligation of the New Testament: “Let everyone of you lay by him in store *as God has prospered him.*”

Can the church, composed of professing Christian people, face any consideration more important, at the beginning of the church year, than the obligation of putting religion into one’s business, and incorporating business in one’s religion? Christianity stands for “righteousness,” which means integrity alike in business and in religion.

## KEEPING THE SABBATH

SOME one has said: “We are losing our Sabbaths in America”. Our christian people have realized this fact as evidenced in one way

by the stand taken by the religious press of the country. With so many evil forces working to destroy the sanctity of the Sabbath with a special



view to reaping pecuniary returns, there is added reason that more of the old-time Sabbath observance find a place in the program of our church members.

In a recent issue of a leading young people's paper it was said that when we lose our Sabbath we shall lose along with it health and the stability of character which made our ancestors famous and wise counselors. It

was a wise decree that man should rest and devote to God's service one day in the seven, and we may be sure we cannot transgress that law without danger to health and character.

Presbyterians have always stood for strict observance of the Sabbath. Let us continue to do so.

"Remember the Sabbath Day to keep it holy."

## READING COURSE FOR SUNDAY SCHOOL OFFICERS AND TEACHERS ANNOUNCED

The Educational Department of Sabbath School Extension, Dr. Gilbert Glass, superintendent, is offering a very attractive reading course with credits, for teachers and officers of the Sabbath School. This is in no way a substitute for Teacher Training courses, but on the other hand encourages teacher

training. Those who find it impracticable to take up a thorough course at this time, but who feel the need of training at once, would do well to take this Reading Course. Dr. Glass gives a detailed outline of it in the Publication and Sabbath School Extension Department of the SURVEY this month.

## MANUAL FOR LEADERS OF GIRLS

Leaders of girls from 12 to 17 years of age will be interested in the handbook which Miss Anna Branch Binford has recently gotten out under the title "A Four-Fold Life Program for Girls." The program is built around the physical, religious, intellectual, and social life of the girl. The general idea of the plan has been carried out with marked success in Canada, and with Miss Bindford's keen knowledge of the needs of girls, she has given in this book very definite, workable suggestions to leaders for carrying out this program.

*The Physical Program.*—Under this head, Miss Binford takes up the following subjects: Health Education; First Aid and Home Nursing; Physical Training; Sports; Out-door Life.

*The Intellectual Program.*—Such subjects as these are discussed: School and Vocational Training; Home Reading; Current Events; Educational Trips and Lectures; Hobbies; Nature Study, Music and Art; Homecraft;

Art-Craft; Public Speaking and Dramatics.

*The Religious Program.*—This part of the four-fold program stresses the importance of Daily Prayer and Bible Study; Family Worship; Public Worship; Recognition of God in Nature; Self-Dedication; Self-Discipline; Mission-Study and Giving.

*The Social Program* takes up such subjects as: Personal Relationships; Service in the Home; Service in Organization; Service in the Community; and Service in a Vocation.

One chapter is devoted to special suggestions for leaders of girls in rural sections.

The price of "A Four-Fold Life Program for Girls" is 30 cents, and can be secured from the Presbyterian Committee of Publication, Richmond, Va., Texarkana, Ark-Tex.

In connection with this four-fold life program, Miss Binford has prepared a Girls' Code to assist the girls in reaching the high standard of all-around efficiency mapped out for them. The code

which contains important helps in daily habits is to be hung in the girl's room in some conspicuous place, as a reminder. With each Code Card comes a set

of record cards, enough for a year, on which the girl each night checks up her record for the day. (Price for set, 10 cents.)

## PRESBYTERIANISM—A HERITAGE AND A CHALLENGE

Did you know?

"The similarity between the underlying principles of the Constitution of the Presbyterian Church and the Constitution of the United States is so marked that one might suppose that the Presbyterians had copied their Constitution from the Constitution of the United States, if the Presbyterian Constitution had not been written about one hundred and fifty years before the Constitution of the United States.

"You and I have a noble heritage in our Presbyterianism, and it ought to be a challenge to the best that is in us, but it may be that we do not understand how great a heritage we have, and like Esau, we may be in danger of neglecting or even despising it."

Under the above title Dr. Walter L. Lingle, Professor of Church History and Missions, Union Theological Seminary, Richmond, has published a little 32 page booklet, from which these extracts are taken. The purpose of this book is to help us become more familiar with the history of Presbyterianism. It is a clear, forceful, interesting discussion of the origin, government and distinctive doctrines of our Church.

It has been prepared especially as a text-book for Seniors (15-16-17) and Young People (18-24). It can be secured for 15 cents from the Presbyterian Committee of Publication, Richmond, Va. or Texarkana, Ark-Tex.

## FRIENDLY VISITORS TO EUROPEAN CHURCHES

The Federal Council's Commission on Relations with Religious Bodies in Europe desires to be advised of the names of ministers who are planning to go to Europe during the present year. The Commission is undertaking to develop as close relations as possible with the Protestant Churches in Europe and, with this end in view, would be glad to get into touch with ministers

who are contemplating visits in any of the European countries.

Those who are going are requested to communicate with Bishop James Cannon, Jr., 1016 South 28th Street, Birmingham, Ala., the Chairman of the Commission, or Rev. Charles S. Macfarland, General Secretary, 105 East 22d Street, New York, N. Y.

## CHINESE MISSIONARY ENTERPRISE

**A**LREADY Chinese Christians are moving out to assume the leadership in the Christian enterprise in their native land. The spontaneous response on the part of the Chinese church to the projected missionary enterprise in the province of Yunnan, an enterprise that is Chinese in conception, support, and execution, is well-known. Even more significant is the recent call for a National Missionary Conference, May 2-11, 1922. The con-

ference of 1922 is to contain Chinese delegates in numbers at least equal to the foreigners. During this year the Chinese have demanded, and obtained, equal representation on the China Continuation Committee which binds together the work of the various denominations. This growing self-consciousness of the Chinese Church brings joy to the Christian missionary.—*Presbyterian Magazine*.

# Christian Education and Ministerial Relief

REV. HENRY H. SWEETS, D. D., EDITOR,  
410 URBAN BUILDING,  
LOUISVILLE, KY.

MR. JOHN STITES, TREASURER  
LOUISVILLE TRUST CO.,  
LOUISVILLE, KY.

## DEDICATED LIFE

REV. JOSEPH G. VENABLE, D. D.

JESUS said: "I have come that they may have life and have it to the full." He was not thinking of life cramped by restrictions, hampered and hindered by a thousand things men must not do. He was thinking of life filled to the brim with satisfying content and successful achievement. These are the threads men are weaving into the fabric of their dreams. Consciously or unconsciously they are binding them to the world's business or drawing them into the maze of the world's sport. The average man wants to live his life to the full and these are things that fill it. It does not often occur to him that these dreams of his heart can be translated into the facts of his life through the dedication of his life and through that alone.

No life can ever be contented or successful that dodges its duty. "Duty" we sometimes think "is the most over-lauded word in the vocabulary of life." I have a book in which there is a chapter on "The Red Tape of Duty." "Duty" it says "is the cold bare anatomy of righteousness. Duty is forced like a pump. Duty is the hard, mechanical process for making men do things. Duty looks at life as a debt to be paid." I lay the book aside as I come to that last sentence—"Duty looks at life as a debt to be paid" for in it is the secret of happiness. It is the soul of loyalty. It is the inspiration of achievement. It is the heart of contentment. It was Jesus who brought this great conviction to men that life is a debt to be paid. Through this doorway men may pass into the life Jesus came to bring. I called on a man one day to talk to him about

becoming a Christian. He took me into his office and closed the door. Then he said to me: "I cannot be a Christian. When I was a young man I knew that it was my duty to become a minister and I would not do it. Now I feel that I cannot even be a Christian." And he put his head down on his desk and wept like a child. I left his office feeling that no amount of money, no place or power, could ever make up to a man who had dodged his duty. If life is to be lived to the full, it must be a dedicated life—dedicated to duty.

No life can ever be contented or successful that defeats its destiny. It is no longer a ridiculed idea that every life has a destiny. Vocational schools and vocational experts express it differently. They say that every life has a vocation. In great industries promising workmen are no longer discharged because they fail at the first task to which they are set. They are shifted from machine to machine, from department to department seeking the work for which they have a natural talent—the work that is their destiny. What is this but the old Scriptural idea creeping into the work-world, that "Every life is a plan of God." Spurgeon used to say: "I should not like for you, if meant by God to be a great missionary, to die a millionaire. I should not like it, were you fitted to be a minister, that you should drivel down into a king." It was his way of saying that life must be a complete and dismaying failure unless it finds its God-given work, fills its God-given place. Your destiny "is the end which to the heart of God is the good intended for you and for which you



were intended, that which you are privileged to become, called to become, ought to become, which God will assist you to become and which you cannot miss" save by refusing to dedicate yourself to Him.

### "AYE, READY!"

ONE would not expect to find in a popular novel of the day a very beautiful illustration of the truth that "every man's life is a plan of God." Yet here it is in Hutchinson's book, "If Winter Comes."

"Mr. Fargus's eyes would shine." "Well here you are! And you know that in life there is a purpose."

And what attracted and interested Sabre was that the little man living here his hunted life, firmly believed that he was working out and working towards his designed purpose. He amazed Sabre by telling him that he was waiting daily for God to call upon him to fulfil the purpose for which he was placed there. He expected it as one expects a letter by the post. When he talked about it to Sabre he positive-

A man may reach into his dream-land for the pictures of content and achievement woven there and bring them down into the actual experiences of his daily life by dedicating his life to God, but by nothing else.

ly trembled and shone with eagerness as a child trembling and shining with excitement before an unopened parcel. One day, Sabre protested. "But look here, Fargus. Look here, how are you going to know when it comes. It might be anything. You don't know what it is and—well you won't know, will you?"

The little man said, "I believe I shall, Sabre. I'm convinced I'm in the way of my purpose. I believe you can feel it if you've waited for it like that. I believe you're asked 'Ready?' and I want to say, whatever it is, 'Aye, Ready!'"

Mysterious and awful suggestion, Sabre thought. To believe yourself at any moment to be touched as by a finger and asked: "Ready?" "Aye, Ready!"

### "FINISH THE JOB!"

WE all remember it. "Finish the Job" was the slogan that went with the Victory Loan. In post-offices and banks, in stores and school houses our boys "over there" entreated us through posters and bill boards to finish the job and bring them home.

While the educational campaigns of some of our Synods are making steady progress, the following extracts from a paper written by Dr. J. D. Rankin of the Alleghany U. P. Seminary may spur us on to the "one more charge and then be done" that is needed.

"There has been no more critical hour than the one to which we have come. The democracy which has been saved is now to be worked out in the life of the world. The tidal wave of democratic sentiment which is sweeping the earth is a matter for unmeasured gratitude. But it must be ruled

by intelligence and righteousness or it will be a curse.

The two foundation stones of democracy are intelligence and goodness. No one is fit for self government who is ignorant or immoral or both. In 1808 the King of Prussia commanded Baron von Humboldt to devise a school system which would imbue the people with the ideas and ideals of the Prussian Court and with loyalty to the Hohenzollern dynasty. The result was the present German nation. Von Humboldt told the king that whatever he wished in the State he must first put into the schools. The lesson is for us. If we would make democracy safe for the world, we must teach it in our schools. The coming generation must be an educated one. The reconstruction of the broken world will depend largely upon the rising genera-

tion. How shall these men and women, these boys and girls, be fitted for their task. To send them into the conflict untrained is as criminal as to have sent our soldiers "over the top" untrained. Training is as essential in the reconstruction as in the saving of the world.

The loudest call is for leaders to guide in the reconstruction of the broken world. Our government built great training camps to which the choicest young men of the nation were called and educated to lead the troops in battle. Preparation for leadership is as essential in developing democracy as in saving it. The college is the officers' training camp for reconstruction work. Six per cent. of the men drafted were from the colleges, but six per cent. furnished eighty per cent. of the officers of the army. In every department of human activity the leaders come largely from men and women of advanced education. The Federal Bureau of Investigation says that a college education multiplies the value of life nine and one-third times over the High School; one hundred and twenty-five times over the Grade School; and eight hundred and seven-tenths times over illiteracy.

But there is something more essential than education or vocational training. The moral power is that which guides and controls the actions of the man. It is the propulsive power which stands back and pushes all else forward. Intellectual training multiplies a man's power but it does not determine whether that power shall be for good or ill. The education which gives a keener brain and a more skilled hand is valuable, but we are more than clerks and bookkeepers. The chief function of education is the development of character. The scientific spirit has added much and will yet add more to the world's store of knowledge, but it adds nothing to the world's measure of manhood. Mental training without spiritual control gives first honor men without honor; keen reasoners without power to control their appetites. The

Germans are the best educated people in the world, but because their spiritual ideals were wrong they are a menace to the world. Unless the ethics and ideals of Christ dominate in the reconstruction of our broken world, we will but prepare for another world catastrophe in whose presence this one will pale. Our young people must be taught from the great spiritual ideals of civilization's Master Builder. We must prepare men and women to reconstruct society according to Christian ideals if our democracy is made safe for the world. Spiritual ideals must enter more largely into the life of the coming generation if the kingdom of God is to be realized in the world.

Nowhere is this spiritual training more needed than in our institutions of higher education. Christian ideals must rule at the highest point of efficiency. If the leaders of the future are fitted to lead the people in making democracy safe for the world, they must be imbued with spiritual ideals. Professor Edwards says, "The only leadership equal to the coming task, is Christian leadership; and this can only come through Christian colleges, the source from which it has always come."

The Christian colleges and seminaries are the training schools for such leaders. From eighty to ninety per cent. of our ministers and missionaries come from church colleges. Unquestionably the colleges are the strongest forces in molding the intelligence and character of the people and these must impart to them spiritual ideals. If our colleges are to furnish ideals for our coming democracy, they must be guarded against the inflow of German philosophy.

If we would make democracy safe for the world we must shield its future leaders from the destructive ideals that changed the German people from a religious, peace-loving people to those we know today. Our civilization will suffer an inevitable collapse unless the materialistic teachings which we have received from Germany are replaced by spiritual ones. German

philosophy holds a place in too many of our colleges. In almost every State institution chemistry, biology and psychology are taught in such a way as to destroy faith in God. President Thompson of Ohio State University said recently, "I am no way untrue to State institutions when I say that in our day a boy may graduate in almost any of them and be as ignorant of the Bible, the moral and spiritual truth which it represents, and the fundamental principles\* of religion, as though he had been educated in an unchristian country."

A young lady educated in a Christian home recently graduated with honors. When packing her trunk to leave, she flung her Bible into a corner saying to a friend, "I'm done with it." Her case was by no means exceptional.

Why should we retain in our schools in which they are to live?

that which has robbed Germany of all that was noble? If parents realized the danger which confronts their children, there would be no delay in removing them from the colleges where such ideals are taught. Such colleges are a menace to the world. The worst thing that could happen to the world is a democracy of culture that is not regulated and controlled by Christian ideals. Germany is culture without religion. Russia is liberty without either culture or religion.

Do not these facts call to us in trumpet tones to finish the job and do it now. Shall we not see to it that our schools and colleges are equipped and endowed so that they shall be free to train the boys and girls of this generation for the great "days of the Lord"

### THE BLESSED ROAD

Three roads led out of Calvary.

The first was broad and straight,  
That Pilate and great Caiaphas  
Might ride thereon in state.

The second was the felon's road,  
Cruel and hard to tread  
For those who bore the cross's load,  
For those whose footsteps bled.

The third road slunk through mean de-  
files,  
Fearing the open sky;  
And Judas crept the dreadful miles  
To Calvary thereby.

The highroad up to Calvary  
Was blotted from the land;  
Where Judas hid, the jackal cries  
By thorn-cursed drifts of sand.

But that poor road the felons went—  
How fair it now appears,  
Smoothed wide by myriads penitent  
And flower-set by their tears!  
Charles Buxton Going.

### THE PAY ROLL AND THE PROPHET

A THOUGHTFUL business man has started a new order of support for our aged and disabled preachers. Considering how much he owed to the ministry, he concluded to show his appreciation in a practical way. The slow recognition of the cause of ministerial support weighed upon his soul and he determined to place a charge of \$50 per month on his payroll. His check has come in with regularity

ever since to the Ministerial Relief Fund. Remembering the pioneers of the soul at such time rejoices their heart with fully deserved comfort and gives them to know they are still a factor for large good in the cause. It will also be a constant source of spiritual blessing to the one who thus remembers the lifelong, character building devotion of the ministry.—From "*The World Call*."



# HOME MISSIONS

REV. S. L. MORRIS, D. D.  
EDITOR.

MISS ELEANORA A. BERRY,  
LITERARY EDITOR.

HURT BUILDING, ATLANTA, GA.

## *Our April Topic---Colored Evangelization*

### FORWARD, MARCH! TO A GREATER COLORED WORK

IT is with real pleasure that the Home Mission Committee is able to announce that Rev. R. A. Brown, who for three years has been an Assembly's Evangelist, and for years before that was the beloved pastor at Waycross, Ga., has accepted the Superintendency of the Department of Colored Evangelization.

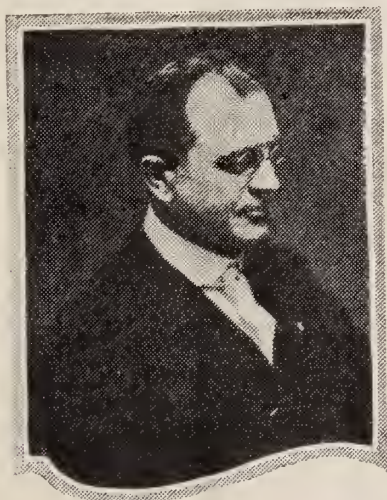
His experience as evangelist has given him a wide acquaintance in the Church, and all who have met him have been impressed with his wonderful spirit, and his enthusiasm. These qualities will be called in full play in his new work.

Another piece of good news, which the Church at large will learn with interest is that Mrs. J. G. Snedecor has accepted the position of Dean of the Industrial School for Negro Girls, which

will be operated as a department of Stillman Institute,—to open its doors to the Negro girls, this fall.

All of who have known Mrs. Snedecor have known of her deep interest in the colored people, for whom Dr. Snedecor labored so long and so earnestly. Never since his death has her interest waned, and the Committee feels that it would have been impossible to secure a better person to head this most important enterprise. Mrs. Snedecor is President of Alabama Synodical, and a member of the Woman's Advisory Council.

We are glad to publish a word of greeting from each of these workers, and we bespeak for them the sympathy, prayers and earnest support of the entire Church.



Rev. R. A. Brown.



Mrs. Emily E. Snedecor

80 Sinclair Ave.  
Atlanta, Ga.

To the Churches:—In accepting the Superintendency of the Assembly's Colored Work, I realize its importance and the difficulties attending it.

I am convinced that the Christian Religion, which makes one just and gives wisdom and harmony, is the most essential element in rendering the service most needed at this time. Let us therefore together give a greater num-

ber of these people the pure Gospel and thus obey our Master's command, "Make Christians of all nations." I believe that God has called me to assist in the furtherance of a work which, I trust, will add much to the moral and spiritual uplift of the colored people and better their citizenship. I most earnestly ask an interest in your prayers and a sympathetic co-operation in this branch of our church work.

Most cordially yours,  
R. A. Brown.

## ANOTHER STEP FORWARD

MRS. J. G. SNEDECOR.

A TRAINING School for Colored Ministers taught by Southern White men has been a unique feature of the Southern Presbyterian Church. Some fine colored men going into both the Home and Foreign Mission Fields have justified the existence of Stillman Institute at Tuscaloosa, Ala., and we are confident that there will be many more to follow.

Several years ago when the women of our Church were called upon to make a free will offering for "A Training School for Colored girls" the response was most gratifying. About \$10,000 was sent in to the Home Mission Committee in Atlanta. Where should the school be located—was the next question. An appeal was made for locations, but the offers submitted were not usable, so finally it was decided to put a dormitory for girls on the Stillman Campus, using the same teaching force and equipment as far as possible. Of course, a dean, a domestic science teacher and matron will be necessary additions when the Institute opens in the fall of 1922 with this new department.

The continued policy of Stillman Institute has been that the colored men should be taught by Christian white people, so of course, the girl's department should follow the same plan. Because of Dr. Snedecor's fifteen years service for the colored people, first as secretary of Colored Evangelization and later as secretary of that depart-

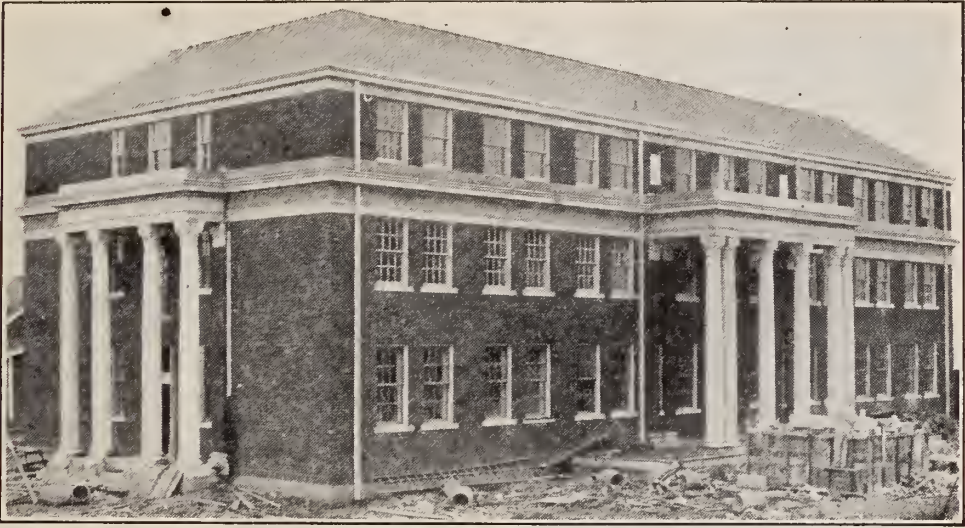
ment with the Home Mission Committee and also because of my own personal interest in the work, I have consented to act as Dean for the girl's department at Stillman until a younger woman can be found.

Many will ask why we should have this department when there are so many other schools. What is the use of it? The old axiom that "No race can rise higher than its womanhood," is the answer and if we wish to have a Presbyterian constituency among the colored people we must begin with the mothers and they with the children, and so build up the Church. We are trying to train the ministers at Stillman, but let us help them to find material to work upon in their communities. We hope to train girls in the essentials of Christian womanhood; to give them higher ideals for helpfulness for those about them, and to develop Christian leaders and teachers for their own people.

This is a forward step and will need all of the help that can be given it. First of all your prayers; then your sympathy and all of the encouragement possible. Many will have discouraging words and some will be scornful, so let everyone of us counteract by having a good and hopeful attitude. This is no light task and will need all the faith, patience, hope, and sympathy that Christians can give it.

Another way of helping! Be on





Girls' Dormitory, Stillman.

the outlook for promising girls in your communities, tell them about the school, advise with and help them to come.

The building will soon be completed and I wish that every woman who contributed to it could go through it, as it is a wonderful addition to the Institute, and I trust is only the beginning of what the Church should do

to make the "Greater Stillman" of our dreams. Of course, there will be the furnishing of the rooms and equipment in general and we are hoping that each local auxiliary will be responsible for at least one room. Estimates will be made and given later on. The furniture will be of the simplest kind. Let this be a real forward step with the whole Church behind it!

### FROM OUR NEGRO PASTORS

#### A STORY OF FAITH AND WORKS.

*Rev. Wm. Lee.*

**W**E are glad to have a chance to speak of our work at Lee Institute through the MISSIONARY SURVEY.

Our work here is doing as well as it can under existing circumstances. We are trying to raise money to build a church. It looks very dark, but with the help of the Master we are determined to do so. It is not so dark as it was two years ago.

Ten years ago I came here a stranger to all, having felt my calling to the ministry for some years before. I had tried to resist the call and engage in other

work, but when I reached Bessemer, I was pressed to begin mission work, until at last I found the White Presbyterian Church. If there was a Colored Presbyterian in the town he would not own his name; I found one man here, Mr. Odelle, who has ever since done all that he could to help me in my work. I made known to him my purpose, he gave me some literature and I began a Sunday School work among the children, whom I was teaching in day school, and from that I began a revival which resulted in an interesting meeting, but being a Presbyterian I only got one by confession, as my part. For knowing nothing about Presbyterianism, they thought I represented a kind of society, so they all



Rev. Wm. Lee, Bessemer, Ala.

went the other ways which they understood. But that one man and I would hold services regularly until at last we gathered a little band and organized, after I had finished my course at Stillman Institute in 1914. Now we have twenty-five members and are worshipping in a house which we built for the school.

Seeing that the school would be the life of the church, we had to have a school and church, but we could not build both, so we built the school, two story, and are using the top story for rooming and the bottom story for teaching and preaching. The house was built by myself, and I paid one-half of my salary to the man that I got the lumber from, each month until the house was paid for. So we are in better shape now than ten years ago. Bessemer knows that Presbyterianism is more than a society, and we have the sympathy of White Presbyterians whereas there was no interest taken on their part before we volunteered and took up the work.

Mrs. Hillier, the wife of the present pastor of the Presbyterian Church, is now teaching a Bible class once every

two weeks in the church and they have promised to help the day school.  
*Bessemer, Ala.*

#### A YEAR'S WORK IN A COUNTRY PARISH

*Rev. G. W. Gideon.*

THE work here is moving on nicely. Ten were added during the year, on profession of their faith. We made an extra effort to have our people study and memorize the catechism, and have succeeded in having six girls recite the Child's Catechism perfectly, and two girls recited the Shorter Catechism. One girl, Annie Dell Colbert committed and recited both the Child's and the Shorter Catechism. She memorized the Shorter Catechism in sixteen days.

Fifty children have learned the twenty-third Psalm, thirty, the First Psalm. Ten memorized the Ten Commandments, forty the Lord's Prayer, thirty the Beatitudes, fifteen the Apostles' Creed.

During the year 1921 I have preached ninety-five sermons. I taught



Annie Dell Colbert



Rev. G. W. Gideon

school for some months, registered 126 pupils.

We have good Sabbath Schools at all three churches, and have contributed to the various causes. Although the boll weevil is here, we are putting in seats at Mt. Olive, and making an effort to buy a new bell.

We sent five women to the Colored Women's Conference in Atlanta, and they were much benefited by their attendance. We have the women organized and doing good work at all three of the points.

The white churches near us, especially Athens First Presbyterian, and Commerce, are helping us. One white lady has consented to teach a Bible Class at Mt. Zion.

*Homer Georgia.*

#### PROGRESS IN THE FAR SOUTH

*Rev. J. W. Lee.*

THE Berean Presbyterian Church in New Orleans has almost doubled its membership in less than three years. Our readers know of the manse purchased by this Church more than a year ago, at a cost of \$3,500. Before we have finished paying off this debt, plans have been laid for the building of a Sunday School annex at a cost of not less than \$5,000, to give added space which the growing Sunday School and auxiliaries of the Church sorely need for their activities. The Church has willingly turned its face to this much needed task of improvement.

Building and enlargements are not the entire scope of the efforts of this



Berean Presbyterian Church, New Orleans, La.

Church. It has its face turned to another section of the city, where a very promising mission is being built up, which shows favorable prospects for a second Colored Presbyterian Church in New Orleans, some day. This movement is meeting with signal success.

We have a very promising young man to send to Stillman next September, to begin his studies for the ministry. We are reaching the young men and young women of this city, and pointing them to the Master's field of usefulness. Help and prayers given in this direction are not given in vain.

*New Orleans, La.*

#### A MESSAGE OF PROGRESS

*Rev. L. M. Flourney.*

FOUR years ago the question of coming to Columbus was discussed with me by Rev. W. A. Young, our general Evangelist. I knew of the work here and did not care to come, as it had been without a preacher for some time. I did not think at that time that I could do any good, but after a prayerful consideration I decided to come.

On my arrival I found the church just alive. Only seven members scattered over the town, with very little interest, if any, in the church. One faithful





Rev. L. M.  
Flournoy

elder was carrying on an afternoon Sunday School, with fifteen or twenty children. I took courage when I found this going on.

Sunday we had eleven o'clock service. There were four present. I was from Alabama where I had been preaching to large crowds, and when I saw this I began to think if I was called to preach. At three o'clock we had the afternoon Sunday School with

The property is owned by the white Church and the house that was used for the manse was rented and in bad shape. I went to them and they gave \$85.00 to help put it in repair. Strange to say, \$75 of this money was put into the treasury in 1907, the year I graduated at Stillman Institute. I came here to serve this Church and this money was promised me then. I took sick and had to leave and this stopped. When I got the money, I went to work with gloves off and overalls on. In a few weeks we had the house in tenantable condition and I moved in.

The Church was built on the school house style and needed painting. It had been painted once outside, about twenty-three years ago. It had never been painted inside. We have painted it inside and outside, built a tower for the bell, built a new platform inside with a stand for a choir, put electric lights in and built a cement bridge and walk in front of the Church. We have done over \$150.00 worth of work on the manse, with the \$85.00 our white friends gave us. They gave us \$150.00 to help make the repairs on the Church, and we have done over \$400 worth of work on it.

The Church is growing. The



Columbus, Mississippi, Colored Presbyterian Church—  
"Before and After,"



fourteen children present. Again I took courage and thanked God. We had the evening service at seven o'clock and the congregation increased to six. I saw what I had to do and went to work.

membership has grown from seven to

thirty-one. The Sunday Schools from one to two and from fifteen to an enrolment of 134. The afternoon Sunday School is much larger than the morning Sunday School. In this school we started with two teachers but now we have six and could use more if we could get them. The morning Sunday School was organized in December and we have twenty-six on this roll. There are only two families in the Church that have children. This accounts for the slow growth of the Church and the morning Sunday School.

We have a Woman's Society, known as the Willing Workers. They have done much for the Church. They put a new Bible on the pulpit, bought an individual communion set, and have given to some of the causes. With the aid of this society we gave one year as much as forty dollars to the various causes of the Church.

We organized a choir with a dozen of our Sunday School boys and girls. This is to encourage them and others to join the Church. We have several who have joined and some of them are expecting to be students in Stillman Institute in the near future.

We have money in hand to do some more repairing before the Presbytery meets, as it will meet with us in April.

We are glad to say that we are out of debt and have some money in all of the treasuries. We can truthfully say, the Lord has blessed us, "Whereof we are glad!"

#### MY LIFE WORK

*Rev. J. A. Carr*

IT was sometime before I gave life work a thought, after I became a Christian. I worked for the interest of the local Church. In this work I was brought in contact with the people. Seeing their need, I was called on for advice. This caused me to study to be a helper for the people. I asked God's guidance, so I was led to take the work of a Gospel minister.

I then began to prepare for the work. I entered Stillman Institute.

There I took a three years course of study in theology. In 1912 I received a diploma and was recommended for work. I entered my life work in the city of Tuscaloosa, Ala. I worked in Alabama for two years, and moved from Sumter county, Alabama to Kosciusko, Miss., in 1914.

I found a small mission without a house to worship in, using a hall and other Churches, as we could. We set to work, and with our white friends of the city, we were able to worship in a neat little Church of our own on the first Sunday in June, 1914.

We are moving along quietly. We have a live Sunday School, and are working hard to establish ourselves among the people, in several ways, to build them up. We have awarded several prizes in our Sunday School to those who have recited from memory the catechisms of our Church, both Shorter and Child's.

My wife is conducting a weekly Bible class for the women, with Mrs. W. B. Potts, a white lady, as teacher. We are operating a day school for small children.

We ask the favor of your prayers in our behalf.

*Kosciusko, Miss.*

#### HIS GUIDING HAND

*Rev. R. B. Strong.*

IN 1904 I entered a mission school of a sister denomination, but for some reason I was not satisfied. My mind led me to service, and that rested on me for a long time. I wanted to do something that would please God. In 1907 I left the school, to find a place where I could prepare myself for special service, as God saw fit.

The place I found was Stillman Institute, the place I really love. I finished my course in Stillman in 1911. In 1912 I married, in the old town of Tuscaloosa. In 1914 I was called to Bethel Church, near Dillon, S. C.

This Church is about six miles out in the country, in a section of the country where our white friends wish us well. I found at Bethel about one hun-

dred and fifty members. The Lord has certainly added unto us at this place, and we now have about two hundred and forty members.

In 1919 we started to repair our Church. We raised about \$800. We added twenty feet to the old building, making it 40x60 feet. We have not completed this house as yet, but we hope to finish by April, 1922.

Our work here is moving on fine. We have a good Sunday School, all the year. Brother S. W. Carmicle, the Superintendent, is always on his duty, and he is a faithful leader. The members of our Church seem to be in earnest, about Church work. The young people glory in their service. We have a fine missionary society that meets every second and fourth Sunday. The officers of the Church stand together in Church work.

In 1917 I accepted a call to the Bishopville Presbyterian Church, with a membership of about fifty, which had been without a pastor for near a year. I went to work, had the Church painted, put in a heating plant, had electric lights put in, and we bought \$125 worth of seats that we needed. The ladies went to work and put down a carpet and bought a set for the pulpit, and they have it looking real nice.

In 1917 a young man in our Church by the name of Thomas James, who was an elder in the Church and had also been Superintendent of our Sunday School, was taking a course in Stillman Institute, and today he is pastor of Golden Hill Church, near Dillon. Now our Superintendent is Tonnie James, and the school is moving on fine.

The officers of this Church, too, are splendid leaders who love to see the Church moving on. We have some real good members who stand by their pastor. Today we have one hundred and ten members. During our series of meetings in July the Lord added unto us about fourteen members, and they are very faithful to their Church.

We have made a start to organize our young people so as to keep them

busy on Sunday. In 1921 this Sunday School got the banner for raising the highest amount for Sunday School Extension, in North and South Carolina Presbytery.

*Dillon, S. C.*

#### TWENTY-THREE YEARS IN SERVICE

*Rev. A. J. McQueen*

**M**Y first Church work began in June, 1899, with Mt. Pelier Church, near Rowland, N. C., having received a call from this Church before finishing my studies at Stillman Institute. The following August, I was called to Mt. Hebron Church at McColl, S. C., twenty miles away. This Church had a membership of only thirteen. I gave to each Church half of my time, as supply, till October. In October of the same year I was ordained by the North and South Carolina Presbytery. I was then installed at each of these Churches, serving both until October, 1912. In October, 1912, I received a call from St. James Church near Kingstree, S. C., for one Sunday in each month.

In order to keep this work together, I accepted this call, giving Mt. Hebron and St. James each one Sunday, and continuing at Mt. Pelier until 1916, when I resigned, its membership having grown in the seventeen years from a very small number to one hundred and twenty.

Mt. Hebron grew rapidly for eight or ten years, but the great exodus north, and elsewhere, has sadly depleted our numbers.

In 1915, Mr. and Mrs. Grif McRae, some white friends (Presbyterians), gave us a Church site at Raemon, N. C., on which to erect a house of worship. This land was given in memory of a faithful family servant, a colored woman. When the Church is completed it will be called Amy's Chapel, as a memorial to this faithful woman.

We first organized a Sabbath School in an old shanty, since then we have moved five times, sometimes in tenant houses, sometimes in old stores, and



sometimes, like our Savior, we had no where to go.

In order to secure our frame for the Church, we hired a man to hew the sills. We had no money and no place to get any. My wife collected over \$75 from friends, in amounts from five cents to five dollars. The Committee gave us fifty dollars and lent us fifty dollars. The frame was finally erected by the Church brethren from Mt. Hebron Church, free of charge, for which we are very grateful. We could not get dressed lumber, so had to take rough lumber for weatherboarding.

All of the building has been done by myself, with the assistance of one other man. Our first money on the shingles, three dollars, was given by Mrs. W. C. Winsborough. It is now floored. We

have our doors and windows which we hope to put in just as soon as the weather will permit. We have no stove nor seat; neither is the house ceiled. The Church was organized with only ten members, and they were much scattered, as they did not have homes of their own. Sometimes they lived near, and often several miles away.

To build without means is a hard proposition. Over and over we have had to take the case to our Heavenly Father, who has helped us over and over again. Pray for us and our work. We soon hope to worship in the new Church. Please pray that God's richest blessings may abide with us, and that many Christians may be added to our small number.

*Rowland, N. C.*

### YOU'LL GIT THERE, BY AN' BY

(Alabama Labor Song).

Keep on strugglin' when da wate-ers deep,  
Keep on work-in' when yo' want ter sleep;  
Keep on go-in' when yo' want ter sleep;  
An' yo'll git there by an' by.

Keep on sow-in' by da water's side,  
Keep on try-in' all da things yo've tried;  
Keep on Walk-in' by an' by yo'll ride;  
An' yo'll git there by an' by.

Keep on carry-in' yo' troubles to da Lo'd.

Keep on trust-in' in da prom'se of God;  
Keep on hope-in' tho' yo'se under a rod,  
An' yo'll git there by an' by.

Chorus:—

Git there by an' by,  
Sure-ly yo'll  
Git there by an' by,  
Oh surely you'll  
Git there by an' by.

### "SOCIAL SERVICE" AT ATLANTA PRESBYTERIAN COLORED MISSIONS

ELEANORA ANDREWS BERRY.

IF the Lord in His Heavens ever laughs, and we have the authority of King David for assuming that he does, he must be moved to laughter at some of the things which are said and done here on earth. Certainly it requires a sense of humor, to be tolerant of some of the criticisms which are constantly hurled at His Church on earth. Social agencies speak sneeringly of the Church's social work. "She should stick to her business of preaching, and leave social service to agencies that are equipped to do it." On the other hand, no one criticism is more frequently heard on all sides than the charge that the Church spends too

much time preaching and trying to fit men for heaven, and spends no thought or time in trying to remedy conditions or help the poor and oppressed, here on earth.

This line of thought was occasioned by a recent visit to the Presbyterian Colored Missions in Atlanta. Both were organized to give the Negro race in Atlanta the Gospel message and a Christian training, to teach the children of Christ, and to try to bring Him into their lives as their personal Savior. Not for one moment has the original purpose been lost sight of, or minimized, but what do we see?

Here are two missions, open seven



Pittsburg and Fraser Street Missions, Atlanta—Atlantans please look on page 267.



days in the week, shabby, poorly equipped, but rendering real service. The missions are under one Superintendent, Rev. Graham Campbell, are supported jointly by Atlanta Presbytery and the Assembly's Home Mission Committee, and with one exception all the teachers are white.

Besides the Sunday Schools there are sewing classes for women and children at both missions, taught by Miss Lilla Head, with almost one hundred in attendance each week. How she does it with the equipment (?) she has is beyond understanding. It might be well to mention that she says that two or three good sewing machines are much needed at Pittsburg, for her sewing classes. Emphasis is on the "good." Second hand machines can be used and will be most welcome—provided they are not worn out. None that cannot be put in good condition can be used.

An interesting feature of the work at each place is the kindergarten. That at Fraser Street has been in operation for several years, Pittsburg was organized last fall. At each place there is a Kindergarten Association, composed of some of the mothers and other women in the community, organized to promote the interest of the school.

The Pittsburg Kindergarten Association has monthly dues, and in addition to this they are contributing regularly a fund of five dollars a month, which they added to the salary of the teacher, that she might give longer

hours to the work. They are buying the tables for the kindergarten, and are planning to help it in many ways.

Another interesting feature here is an attempt at a day nursery—absolutely without equipment—fostered by another organization of women, to which mothers may bring their children, while they go to their work.

At Fraser Street, because of business depression and the large number of unemployed, the Parent-Teacher Kindergarten Association created an Appeal Committee, with a very active Chairman, and has been doing a great deal of relief work among the poor of their own race. Louise Meade who teaches both kindergartens—and is the one exception to the rule of white teachers—does most of the community visiting in both Fraser Street and Pittsburg sections. It might be interesting to know when she finds the time to do so much, for the two districts are miles apart. Frequently, before she has finished with a case almost every social agency in the city has been called into service, but it was the mission that was the connecting link.

Take for instance the case of Mollie Cherry's father. She discovered him ill, without money, food, coal. His wife was working, had a place which



paid her \$3.50 per week, until someone underbid her and took it for \$2.50. A colored man who lives in the same house was paying his rent for him.

The mission furnished the family with a little coal. Louise went around in the community and collected some money for food. The city sent out a doctor, the Associated Charities—upon her reporting the case—sent a nurse. The mission got him into Grady Hospital, Mr. Campbell got the city to give him some groceries and also some coal. Louise went to Central Presbyterian Church and got some clothing and shoes for Mollie—see her picture—and she now attends the kindergarten. Very little actual money was given by the Mission, but in practically every instance it was the connecting link. Had the Church been “attending to its business of preaching,” the social agencies would not have heard of the case. And now another agency must be brought in, for the man has been sent home from the hospital, with the report that he has tuberculosis. The city Tubercular Sanitarium is full—enter the Anti-Tuberculosis Association.

Mollie Cherry



needed education and Christian training, they will assume the responsibility.

The Fraser Street building is also used by the Neighborhood Union. These Unions are just what the name implies, organizations of the people to look after the needy of the community. This union co-operates with the Mission in its work. Recently it served a supper to the dependent and old people, eighty plates being served.

The story of the work at both Missions shows the value of co-operative work between the races. With the white Churches standing back of the work, directing, and financing to a large extent at present, the colored people are taking hold and pushing it ahead.

Kindergarten at Fraser Street  
and Pittsburg Missions.

This is but one of many instances of relief work done by the Kindergarten Association. It demonstrates the fact that the Negro race is realizing its responsibility to care for its own, and as they are given the



An interesting indication of the desire of the Negroes to improve their surroundings is the fact that Fraser Street, a Negro Street, has a good concrete pavement on it, laid by the property owners, while McDaniel, on which the car line runs to Pittsburg, has a splendid new pavement through the Negro section, also laid by property owners, and the street railway company.

Christmas was a notable occasion for the kindergartens, as besides the Sunday School entertainments and trees, Louise Meade worked up a kindergarten tree at each place, soliciting the necessary gifts. Stone's Bakery gave her three trays of cakes, a drayman gave his services for hauling, a Jew gave her almost enough fruit. In all she gave a toy, fruit and candy to eighty children who otherwise would have had no Christmas. Little Florene, who had been in Pittsburg Sunday School and kindergarten until her clothes got so ragged she couldn't come, was not at the tree. Louise carried her a doll, with a wagon for her little brother. Remembering what she had been taught at kindergarten and Sunday School about God, Florene looked up at Louise, and said, "Is you Mis' God?"

Because her name has appeared several times in this account, it is not amiss to speak a word about Louise Meade. She has been a member of Fraser Street Mission since it was started, having been carried there on the day it opened, a baby in arms. There she learned her Bible verses and catechisms, taught by white teachers. There she had an example of consecrated service set by white men and women who came there week after week, to teach her people.

To a mission school of another de-

nomination she owes her education, and in both mission and school she received her encouragement to devote her life to her fellowmen. She is doing it, without stint. Day by day, through cold or heat, through rain or snow or the broiling sun, she goes from one Mission to the other, walks through the mud and filth of the Negro slums, visiting the children and searching out the need trying to meet it. On the bitterest morning of the winter she had her little handful of children at Fraser Street instead of the usual thirty or forty, met with the Kindergarten Association, helped them in their plans, reported on cases, then started off for the afternoon at Pittsburg, teaching, visiting, returning to her home after dark. This is her program five days in the week, and through her labors between sixty and seventy children are being taught obedience, unselfishness—they share their lunches with those who cannot bring,—and simple Bible stories. Saturday she spends in visiting and Sunday in the Sunday Schools.

She is trying to conduct her kindergartens with almost no equipment. From the Terra Cotta works a keg of clay could be secured for \$1.50. She has no kindergarten beads. She needs the blunt needles used for kindergarten work, scissors, in fact everything. The Parent-Teacher Kindergarten Association, organized to supply some of these needs, is this winter compelled to use all its funds for relief work.

Day by day, week in and week out, year in and year out, the Presbyterian Colored Missions of Atlanta are striving to obey the command of the Master as he sent forth His disciples, "As you go. Preach \* \*, heal \* \*, cleanse \* \*, raise \* \*, cast out \* \*, Freely ye have received, freely give."

*Atlanta, Georgia.*

## SEVENTEENTH STREET MISSION

*JOE MACK, Director of the Mission.*

**R**ICHMOND has a corporation called "The Presbyterian League." Eleven years ago the League undertook the payment of eight dollars

rent for a discarded assembly hall in the Seventeenth Street district. Here Mr. A. C. McKinnon, with one or two of his fellow-students at Union Theo-



logical Seminary, had gathered a handful of colored children for Bible Instruction and Worship. This nucleus soon expanded into a thriving, teeming Sunday School. When Mr. McKinnon went to the African Mission Field, Mr. Murray Gray took charge. Under his energetic leadership the school outgrew its accommodations. Children crowded into the building until it was impossible to keep classes separated according to ages; teachers had to be stationed at regular intervals through the mass.

These conditions were aggravated by the rapid wear and tear on the old building. The rain poured in on the boys' side of the room, making part of the building useless in wet weather. The scholars grew tired of getting wet at Sunday School; and as the tin roof rusted away, the school dwindled to an average attendance of one hundred. It appeared that the school would have to be discontinued for the lack of proper accommodations.

In face of this threat, the teachers banded together and held regular meetings to pray for a new building to serve their purposes. Before they had made this united petition for four successive Sundays, plans for a new building were drafted and the Presbyterian League had guaranteed the funds. The last of April, 1921, saw the first ground broken; the first of September the building was ready for use.

In this new home for the Mission there are departmental rooms for the Beginners and Primary Departments. The main auditorium will seat two hundred people. Twelve class rooms are separated from the auditorium by folding partitions. And when these partitions are folded back, four hundred and fifty folks can sit down in one room. A large roomy basement has wash-rooms, and two furnaces to heat the building. The building, with its equipment for a graded Sunday School, represents nineteen thousand dollars of *Richmond* money invested in Seventeenth Street Mission.

Plans were made to handle a school

of two hundred and fifty on September fourth, the opening day. Three hundred and twenty-five were present. All through the summer, as the children could see their Sunday School house being built, the attendance increased steadily. But since moving into new quarters, a gain of eight per cent. has been made over the average of seven months preceding. For the month of December an average of three hundred and eleven was reached.

A departmental graded Sunday School is now in progress. Five departments are in charge of departmental superintendents, each conducting their own exercises and activities. Two organized classes for grown people are going good: one is named "The Wm. A. Young Memorial Bible Class," in memory of the late Colored Evangelist, so beloved in Richmond.

The Junior Department outgrew its accommodations as provided in the plans, and it was moved to the basement, an immense room, forty by sixty feet. Special attention is paid to these boys and girls, for it is at this age that we are best able to win them for Christ and start them on the road of life right.

The opening exercises of this department are held in this room. The children take the leading part; they sing vociferously to the accompaniment of an organ which they themselves are paying for, on the installment plan. A boys quintette, composed of ten-year-



Seventeenth Street Mission, Richmond, Virginia—  
Built by Richmond Presbyterianism.

olders, is one feature of this department.

A superintendent and two secretaries are necessary to keep the Juniors running in good order. Ten classes are crowded to the limit. Four of the classes have from fourteen to eighteen members. But we can not get enough teachers to divide them up. The attendance in this department averages one hundred and twenty, more than the whole school one year ago; the largest number present so far being one hundred and forty two.

This is the response that has met the Gospel story in the Seventeenth Street district of Richmond. This is the appreciation that has rewarded the faithful efforts and untiring devotion of the Mission teachers. The imprint of a Christian Sunday School is being stamped upon these children. Born under a cloud of grime and blackness and sin, the change in their lives is witnessed by the way they sing at their play the Gospel songs learned at the Mission. Business men in the district attest the vast improvement in social morality of both children and the older people.

Looming before us is the race problem, a perpetual menace to our social

order. Is there any solution, apart from the standards of Christian life and the spirit of Christian brotherhood? Can we hope to maintain a healthy relation with our colored people if we neglect to teach them the fundamentals of the religion on which our country is founded?

All over our Southland, the religious interests of the Colored people are being inadequately served by their own Churches. Illiterate and immoral preachers cannot be expected to properly shepherd these sheep. What they lack in genuine religion, they attempt to cover with a veneer of emotion. "In all things I perceive that ye are too religious." Paul might have said this of the colored race and their Churches. As such, they challenge the Southern Presbyterian Church, orthodox and conservative in this age of modernism, to supply what they lack in religious teaching. The substantial teaching of the Word of God is the very agent needed to counterbalance the emotionalism of the Negro. God has laid on our hearts the responsibility of their souls. In meeting this obligation, we shall fit them to play a constructive part as citizens in our great Republic.

*Richmond, Virginia.*

## A PRACTICAL GOSPEL

*(From Annual Report, Welfare League, Louisville, Ky.)*

THE Presbyterian Colored Missions are two institutional Churches with their doors open every day in the year trying to put into practice the Gospel that is preached on the Sabbath. Throughout the year that has just closed they have maintained a varied and practical course of instruction. The religious services run straight through the year; the industrial classes vary according to the season. This makes it a difficult task, in a brief report, to give either a logical or comprehensive statement of the work done. The idea that is in the minds of the workers is to help all who enter the doors to be better men, women

or children when they go out than when they come in.

The activities include religious instruction; sewing, crocheting, embroidery, cooking, canning, shoe repairing, chair caning and simple woodwork. Recreation is provided in a playground, in the side yard of the Church, in clubs for boys and girls and public entertainments varied in their nature according to the seasons of the year. A bath house is open to both men and boys and girls and women.

Each morning of the 365 days in the year new problems are presented to the workers by the 1,500 different people who enter the doors to attend classes

which meet on fixed days and fixed hours.

The absence of one pupil who had not missed for years calls for a visit to that home. The cause of the absence may be sickness, which may call for the attention of a nurse or doctor and even for financial help.

Many of the things done are but seed sown in the lives of men, women and children which require years of patient waiting to see the fruit appear. The most encouraging things seen today come as a result of work done many years ago.

#### RELIGIOUS INSTRUCTION FUNDAMENTAL.

The six theological students who founded the religious instruction of the Presbyterian Colored Missions twenty-three years ago with twenty-three pupils, would be surprised to see the two Sunday Schools with 842 pupils, in charge of fifty-four white men and women representing many of the evangelical Churches in the city. It is a notable fact that, for ten years, no effort has been made to get new pupils to attend these Sunday Schools. For a number of years five religious services have been held in our buildings each Sunday—one preaching service in the

consecrated minister, Rev. W. H. Shepard as its pastor, eighteen devoted officers and 227 members. The people in this congregation are regular in their attendance, reverent in their worship, generous in their offerings, cordial to strangers, and deeply interested in the evangelization of the world. Organized in connection with this Church are three societies of women who visit every family in the community where there is sickness or sorrow. In making their visits they leave some material expression of their sympathy in the form of flowers or fruits or more substantial help.

#### REAL SEWING TAUGHT

On any day in the week from October until June, a class in sewing can be seen in operation. It is hard for one to realize, when he steps into the room and sees one of the eleven classes and knows that there are 351 girls and women who receive instruction, that this sewing work had its beginning with one teacher, six girls and twenty-five cents invested, in material.

The sewing, during 1920, has been on a more substantial basis because of the regular teaching force and because the parents and children have come to have an increasing respect for the garments completed. The first underwear made in the classes went begging for purchasers but now the parents and children are constantly asking if there is anything to sell. This is due to the fact that the sewing school has



"Canning" and "Sewing" at Louisville, Kentucky.

morning; two preaching services in the evening and two Sunday Schools in the afternoon. Out of these Sunday Schools has grown a well organized colored Church with a





a regular system of training, leading from the basting stitch to the completed dress. The work is well done and should a garment be made by a child who does not desire to purchase it, others are anxious to buy it because they know it is made well and of good material.

The output of the school is steadily increasing because girls and women, who have had several year's experience, are enabled by practice to make more garments. Many of the "pupils" make all their own underwear and plan their own dresses. It is a noticeable fact that taste in selecting patterns and trimming is developing each year.

The housewives in the night classes frequently suggest new ideas when they tell what they need. It was at their request that the Mission put in a stock that enabled the members to secure bed linen, window curtains, towels and bed spreads for their homes at wholesale prices and made with their own hands.

#### REAL COOKS DEVELOPED

Under the direction of one of the former pupils, who has had the advantages of courses at Hampton and Tuskegee, each week there are classes in cooking. The girls are taught to prepare more wholesome food and are given many additional lessons that they would not ordinarily secure. Again and again women have testified to the value of these lessons that they have had in past years.

In the summer months, at both Mission stations, canning clubs, have been conducted. By buying at wholesale on the public market many homes have secured their entire supply of canned fruit and vegetables for the winter months, at a price so greatly reduced that these housekeepers have been enabled to lay in more adequate and varied supplies of wholesome food than otherwise would have been possible. Frequently during the winter some member of these classes

voluntarily testifies to the good quality of the vegetables canned and also to the variety of food that it has enabled her family to enjoy.

Under the direction of a graduate of Tuskegee, two nights each week a group of boys gather for training in shoe repairing. Many an old shoe has been made to revive its usefulness at an astonishingly low price. The boys not only repair their own shoes but the various members of their family and of the Sunday School and Church patronize the shop. In this, as in all other industrial classes, whoever enjoys its privileges pays for the cost of the material used.

#### VACATION BIBLE SCHOOL EFFECTIVE

The Daily Vacation Bible School has been incorporated as a regular part of the annual program. The sewing, cooking, shoeshop, boys' and girls' clubs close the first of June. In July, after the public schools are closed, the Church doors open each morning for the Daily Vacation Bible School. Thirty minutes is devoted to religious instruction; thirty minutes to learning good music, and an hour and a half to some form of industrial work different from that taught in the winter months. The girls crochet and embroider; the boys cane chairs, do simple wood-work, bind books and make hammocks. The value of the Daily Vacation Bible School is reflected in every other department of the work. During the summer months the Sunday Schools increase rather than decrease in attendance. The music in the Church services and Sunday Schools is improved by the training given. The girls are enabled to make the trimming for their underwear which they make in the sewing classes during the winter, and to improve the general appearance of their dresses by touches of skilled handwork.

When the world is in a period of reconstruction, it is exceedingly important that people be given an eternal basis on which to found their character. In the first lesson taught in the Sunday School, twenty-three years ago, the

Golden Text was: "In the beginning God created the heavens and the earth." From that time until now the pupils have constantly been taught that God is the giver of every good and perfect thing; that He is the same yesterday, today and forever. As the workers look back over the busy year that has drawn to a close they have a feeling of satisfaction that an increasing num-

ber of pupils are wearing clothes that they have made; that many of their shoes have been repaired; that more wholesome food is served in numbers of homes; that many who were sick have been brought under the care of skilled nurses, physicians and surgeons. An increasing number are daily planning their lives in conformity with the teachings of Jesus Christ.

## A STUDENT'S OPINION OF STILLMAN

J. L. KING.

THERE has been a great awakening in the minds of the people as to the outlook and great work Stillman Institute is doing. The sweep of its influence is felt, not only in this immediate section but practically all over the South. Wherever there is found a graduate of Stillman Institute, he is looked upon with reverence; is loved and respected by white and black. His influence is seen in the improvement of conditions for those with whom he labors. His morals will stand the test of the critic's eye.

And may I not say that it was through this medium that the attention of the writer was turned toward this Institute. Having felt and accepted the call of the Master to labor in his

vineyard, seeing the field is ripe unto the harvest and the laborers few, I came to this historic institution to fit myself for the holy ministry. And along with influence of the Holy Spirit I am under obligation to Rev. A. J. McQueen of Rowland, N. C., a graduate of Stillman, who was personally instrumental in the matter of my decision.

A wholesome Christian atmosphere pervades the school; it is the place for worthy young men and women of the colored race, to fit themselves for the Master's service. We have a most efficient and agreeable faculty. Rev. Paul H. Moore, the principal, is quite at home in his work. The dormitory for girls, which is a most magnificent



Rev. Paul H. Moore and the "Theologs" at Stillman. There are others in the Academic Department who expect to become ministers. J. L. King next to end, at right.

three-story structure, is receiving the finishing touches.

We have on the campus also a temporary hospital for the sick and with the many good things in prospect, soon Stillman will be an ideal place for the better class of our people. We feel that we are supremely blessed in having these sacrificing white friends who are spending their lives for us, and the Home Mission Committee that is so

much concerned about us. We are praying that the Home Mission Committee will be given means to maintain, and to fully carry on this great Christian work.

"For our lives we trust to your molding,

In your teaching, we are Christ unfolding."

*Tuscaloosa, Ala.*

## OUR SPICE BOX

It means real progress in the Colord Work.

We are hoping each local auxiliary will be responsible for.

"Nothing that Christian people can do outside their business can—finish the quotation.

Did the work himself, paid half his salary each month until the lumber was paid for. Where does he work?

Almost doubled its membership in less than three years—Where is it?

The boll weevil didn't discourage this Church, made up of farmers.

Do you wonder that he doubted that

he was called to preach? Do you think he was?

Sometime before he gave—a thought. But some Christians never do.

The place I found was—, the place I really love.

Sometimes no place to go. What are they trying to do?

Is you Mis' God? Who asked it, of whom?

Nineteen thousand dollars of money invested where? Hats off to.....

He was influenced to become a minister.—How?

These schools for ten years have made no effort to secure pupils. Why?

## SENIOR HOME MISSION PROGRAM FOR APRIL, 1922

Prepared by Eleanora Andrews Berry

### THE MORNING COMETH

1. Hymn—Watchman, Tell Us of the Night.
2. The Burden of the Negro! Isaiah 21:6-12
3. Prayer—That, encouraged by the signs of promise, the Christian people may press the work of reaching and training the Negro, and that the Southern Presbyterian Church may assume its full share of this work.
4. Roll Call—Answer with name of a Negro you respect.
5. Signs of Promise.
6. Inter-Racial Co-operation.
7. Two Minute Reports from the Workers.
8. Our Presbyterian "Settlements."
9. Map Talk.
10. Messages from Our New Workers.
11. Transaction of Business.

12. Prayer—That continued blessing of God may rest upon our work in this direction, and that these new workers of ours may be guided in all that they do, and upheld and strengthened by the sympathy and prayers of the Church.
13. Hymn—Dwelling in Beulah Land.  
Notes: Hymns are from Life and Service Hymns.
5. Send to Literature Department, 1522 Hurt Building, for two new leaflets, Also for Map Talk, No. 9. In giving the latter, be sure to locate the work of the men contributing to this issue.
6. Find out what your state is doing in this line. Your Presbyterian Secretary of Assembly's Home Missions should be able to tell you.
11. Plan to help furnish the dormitory at Stillman.



# THE JUNIORS

## CAP'N PRATT

Mrs. TILLIE JOHNSON.

CAP'N Pratt never did anything on land or sea to give him a right to the title Captain, for he is only a little colored boy in the Black Belt of Alabama. His father admired the big burly river captain whom he saw striding along the deck when he took his butter and eggs down to the steamer to sell. So when the tenth addition to the Smith family came, he was named Cap'n Pratt. Captain Pratt, indeed is not the only member in the family bearing a title. There is Governor Moore Smith, and Lawyer Jones Smith, while the eldest brother is known as George Washington Smith.

Cap'n Pratt's home is a low one-room cabin in the middle of a cotton field, and often he and his three brothers who share his bed lie at night and watch the stars through the chinks and cracks till they fall asleep. A bed for father and mother with four year old Mattie at the foot, another for the five girls sleeping "heads and points," a rickety chair or so, an empty soap box for a seat, and a table complete the furniture, except for the skillet and baker under the table, for the cooking is done in the big fireplace which takes up nearly half of one end of the cabin.

I'm sure you would never guess where the provisions are kept. Every Saturday Cap'n Pratt's father goes to the plantation store and gets the weekly rations for the family, usually seven pounds of side meat and three pecks of meal. These are put away back under the bed—for safety, maybe. Never in all his life has this little black brother sat down at a table to eat his breakfast, supper or dinner. When the food is cooked his mother calls him and his brothers and sisters to the fireplace,

breaks off a hunk of corn bread out of the skillet, and pours some molasses into tin buckets or lids or pans, one for each. The larger boys and girls stand, or sit on the edge of the bed, while the smaller ones sit on the floor or doorstep and sop their bread in the sorghum with much more relish than some boys and girls I know who feed upon the daintiest fare.

When Cap'n Pratt was a baby of only a few weeks old, a string with a dirty little bag suspended from the middle and containing dried roots, a mole foot, etc., was tied around his neck. This was to keep off disease and help him cut teeth. Days and days were spent by Cap'n Pratt in the cotton field, where his mother would carry him, and finding a shady spot, would leave him in care of the next youngest, while she and the rest of the family would go up and down the long rows with sacks tied across their backs into which they stuffed the fleecy cotton.

On Sabbath morning this little boy puts on his clean clothes (that is, if he has any, for it often happens that the mother is too tired to wash and patch on Saturday or his supply has given out), and the clothes are sewed on him as they will not be taken off till next week. You see when he goes to bed at night he does not have to undress and is not bothered about dressing next morning.

One of the greatest trials of Cap'n Pratt's young life is the weekly hair combing which also falls on Sabbath. When he was old enough to go to school his father took charge of this part of his toilet and cut all the hair off except a small patch on top. How relieved he

felt! Hair combing days were over. But his teacher said the top must be combed daily and a straight part made as evidence. What did our boy do but get George Washington to cut the hair out in a straight line from front to back to look like a part!

Poor Cap'n Pratt's school life however was a brief one. It lasted only two months in the year and it was so long between the closing of one term and the opening of the next that he forgot nearly all he had learned and each year had to begin at almost the same place. But even this school is closed now because they cannot get a teacher, and his father is too poor to send his boy to the mission school fifteen miles away.

So poor little Cap'n Pratt, with thousands of others like him, having no means to learn even to read and write, is growing up in ignorance, not because he wants to, but because he cannot help it—he has no chance. I feel so sorry for him—don't you?

"You must tote yo' own sins now boy, you gwine on 'leben yeah ole," said Cap'n Pratt's father to him shortly after he had passed his tenth birthday. "You bettah get 'ligion, 'cause you gwine to hell sho's yo bawn ef ye doan. I done toted all you ten chill'm's devilment 'til I most broke down in my back. You's de las' one and I is done wid you now, so you bettah git to prayin'."

You see Cap'n Pratt's father and nearly all the other boys' and girls' fathers in the Black Belt believe that they are responsible for their children's sins till they are ten years old and there is no need of their becoming Christians until they reach that age.

As "Big Meetin'" or "protrack" was going on every night in the Church of which Cap'n Pratt's father was head deacon, Cap'n, with several others went to the mourners bench to "git 'ligion" as his father had advised. Crowds gathered around the mourners, clapping their hands, patting their feet and swaying their bodies back and forth as they sang lustily:

"A is for Adam who was the first man.  
D's for little Daniel in de lion's den.  
J's for Jonah in de belly of de whale  
P is for Paul in de Phillipian jail.

Chorus:

They was a witness for my Lord,  
An' you must be a witness for my Lord.  
Sistah bettah min' how you walk on  
de cross  
You right foot slip and you soul be  
lost.

Chorus:

An' you'll be a po' witness for my  
Lord  
An' you won't be a witness for my  
Lord."

In the meantime one and another would lean over Cap'n Pratt and cry out, "Pray hard chile, de devil is after you sho, an' you got to see him an' cross over hell 'fore you git to Jesus," emphasizing each phrase with a decided pat on his back.

For several days Cap'n Pratt mourned, pitfully pleading to see something that would be a sign of his acceptance. On the following Sabbath he went forward to join the Church. The little log structure was packed to overflowing visitors coming from miles around, curious to hear the "travels" of the new converts.

"Cap'n Pratt" said the preacher, "tell de Church yo' trabels in gittin' from Hell's dark doah; what is you seen, what is you heerd, my chile, dat makes you knock at de Church doah today? Cap'n Pratt arose, faced the preacher, and in a weird chanting tone gave the following account of his "travels." "I's been a prayin' an' a prayin' 'cause I know ef I doan git 'ligion I gwine to de bad place. Last night I went out 'hind de tater house an' I lay down flat on de groun' and while I wuz a layin' dere I saw a light an' a little white man a comin' to me. He cut me open an' took out my heart, and den he sewed me up agin, an' tole me my sins is forgiven, my soul sot free."

Cap'n Pratt sat down while murmurs of approval, amens and "I know dat chile's got it," were heard all over the house. "I move Cap'n Pratt be received into de Church as a candidate for baptism," spoke up one of the deacons. After his baptism the convert is considered safe, and though he should lie, steal and even be sent to jail, his name still remains on the Church book.

Whether the poor child in his longing for light, his imagination keyed up to the highest pitch by the intense ex-

citement and emotion of the services, conjured up or dreamed his "travels," or whether the pitiful Father did send a ray from the Star of Bethlehem into his sinsick heart, I do not pretend to say. I only know there are multitudes in this land of school houses and Churches thus misguided as to their eternal destiny.

O, God pity the poor Cap'n Pratts in the Black Belt.

*(From a booklet published by the Women's General Missionary Society, United Presbyterian Church.)*

## JUNIOR HOME MISSION PROGRAM FOR APRIL, 1922

Prepared by Eleanora Andrews Berry

1. Hymn—The Lord Is My Shepherd.
2. The Good Shepherd and His Sheep.  
John 10:10-16.
3. Prayer—That our Church may not be as the hireling that careth not for the sheep, but that all of our people may realize the need of the Negro children, and that they may be brought into the fold.
4. Bringing in the Sheep;  
Atlanta;  
Louisville;  
Richmond;
5. Mutual Giving.
6. Cap'n Pratt.
7. Map Talk on our Colored Work.
8. How Can We Help?
9. Prayer—For the blessing of God upon

our work, that it may be the means of bringing many to Christ, and training leaders who will go forth to help their own people.

10. Hymn—Saviour, Like a Shepherd Lead Us.

Notes: Hymns are from Life and Service Hymns.

5. Write to Literature Department, 1522 Hurt Building, for pamphlet containing this, also some figures for display on board as to need for School for Girls; also for Map for use in No. 7. Locate especially the fields mentioned in this issue.

8. Plan to help furnish the dormitory at Stillman. Send money, or linens. Be sure to find out sizes, if you send the latter.

## \$2.40 FOR THE HEART AND LIFE OF A LITTLE GIRL

WHILE on a recent trip, just at dusk one day we came into a village far away from our central mission stations. Having examined the numerous candidates for baptism who had long been in preparations, and having baptized several, and preached to the village people in the native church, we were making ready to leave soon after the early morning prayer meeting. But just as we were about to enter into the chapel a bright faced little girl, clad in a tiny piece of cloth, and cold and wet with the heavy morning fog, came hurriedly to us with evident anxiety. She soon told us her trouble. Her father and mother being dead, she was in the hands of her older brother. He had been trying

to pay a debt to people of another tribe; but now the people of this hostile tribe had given him his last day of grace. The debt must be paid at once. Having borrowed to the limit from every obtainable source, he had agreed with the people to give them his little sister to finish the debt. The horror of being delivered over in the hands of a hostile tribe had caused her to seek us for help. Needless to say her trouble appealed to us deeply. We asked how much remained on the debt. Greatly to our surprise it was only \$2.40. They agreed that if we would finish the debt we might take the little girl to train in our "Girls' Home" at Luebo until she was old enough to carry. Just think of it—the whole

heart and life of a little girl for \$2.40. Is it not money well spent? But this is only one of many, many little sisters of this country who are in just such trouble. Kalanga is now one of our happiest little tots in the "Home." I predict that in some future time we

will be able to write you that Kalanga, as the wife of some good evangelist, has been sent to give to this, or some other hostile tribe, the Gospel of Jesus our Saviour. Will *you* help her with your prayers?

W. F. McElroy.

## AFRICA—ACROSTIC

Fannie V. Lancaster.

A for America, where shines the true light,  
And also for Africa that gropes in the night.

F aith in Christ Jesus how could they have known,  
For the Way to the Father they've never been shown.

R eaching out hands to their idols all dumb,  
Restless they wait for the Saviour to come.

I nto the Dark Continent Sam Lapsley and then others went,  
Inspiring the church by their noble intent.

C stands for the Call that from Congo is heard:

Come over and bring us the light of God's word.

A is for answer—may all of us say,  
A year for Africa—we'll Study, Give and pray.

A ll power is given unto me, in heaven and in earth.

F ear not, little flock, for it is your Father's good pleasure to give you the Kingdom.

R ighteousness exalteth a nation, but sin is a reproach to any people.

I am the light of the world.

C hrist Jesus came into the world to save sinners.

A is for always—Lo, I am with you always, even unto the end of the world.

## JUNIOR FOREIGN MISSION PROGRAM FOR APRIL, 1922.

Arranged by Miss Margaret McNeilly

Topic—Africa

Song—Selected.

Lord's Prayer in concert.

Minutes.

Roll Call—Answer with the name and station of a missionary in the Congo.

Business.

Collection Song.

Offering.

Scripture Reading—Psalm 24.

Prayer for the children of Africa.

Song—Children's Missionary Hymn.

Quiz—What Do You Know About Africa?

Reading—Africa—Acrostic.

Story—\$2.40 for the heart and Life of a Little Girl.

Song—Jesus Loves Me.

Prayer closing with the Mizpah Benediction.

### *Suggestions*

Have a map of Africa in a conspicuous place, and as the names and stations of the missionaries are given, locate them on the map with a flag or a star.

Review the children on our mission work in the Congo. Then let the children find out items of interest about Africa, and tell them.

The story of Bukumba, as given in Mr. Bedinger's book, "Triumphs of the Gospel in the Congo," will add to the interest of the program. Some of the children may have seen this African child, when she was in this country with Mrs. Martin.

Pray earnestly for Africa's needs.



# FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR

Box 330.

NASHVILLE, TENN.

## MONTHLY TOPIC—AFRICA

THE Annual Letter of the African Mission, which is usually published in our April number has been delayed in the mails, and the information which it contains about the work for the past year will not be available, we fear, for the work of our societies during the month of April. We have, however, a few interesting letters from individual members of the Mission, which we are glad to publish, and some quite interesting developments in the way of co-operative arrangements between the different Mission Boards working in the Congo have taken place, which we believe will greatly contribute to the efficiency of the work of all the Missions on the field.

One of these developments is the establishment of a Joint Agency in Brussels, under the care of Dr. Henri Anet, to take care of the interests of the Missions in matters connected with the Belgian Government and to provide for directing the movements of missionaries passing through Brussels going to and coming from the field. The Government is endeavoring to introduce the French language among the native tribes, and all its agents in the Congo use that language. It becomes more and more necessary therefore that our missionaries should acquire a sufficient speaking knowledge of French to enable them to converse with the representatives of the Government in their own tongue. To this end we are not only recommending that our missionary appointees to Africa should make a special study of French as a part of their preparatory course, but we are also requiring them ordinarily to spend from six weeks to two months in Brussels and to devote this time

to acquiring as much facility in speaking the language as possible.

It has also been found very helpful for the missionaries to become personally acquainted with the Colonial Minister and other Government officials who deal with matters in the Congo, and in this matter Dr. Anet is especially helpful because of his high character and the respect in which he is held in Government circles in Brussels.

There has been what may properly be called a revolution in the attitude of Belgian Government officials towards our Congo work as compared with twenty years ago. The present Colonial Minister, M. Louis Franc, and the Governor-General of the Congo, M. Tippens, have both visited the Colony and have inspected the work of our missions and have both expressed themselves as highly appreciative of the value of our work as it bears upon the government administration of the colony. Some time ago a government official said to one of our missionaries, "Formerly we were prejudiced against your work as being to some extent antagonistic to the government, but I have found in traveling over the colony that where your mission work has been established the people are disposed to obey the laws and to pay their taxes, and I have made up my mind to do what I can to favor your work in its relation to the government in every legitimate way."

Another matter which has been arranged for between the co-operating boards is the establishment at Kinshasa of a joint Hostel for the entertainment of missionaries who are detained at that point waiting for steamers or connected with the transport

service. Articles of agreement have been signed by six Missionary Societies looking to this end, and our Executive Committee at its February meeting voted to assume our part of the expense of this enterprise, which will contribute very greatly to the comfort of our missionaries and will also be much more economical than the present arrangement, which has some times involved a stay of several weeks at Leopoldville in circumstances of great discomfort, as well as inconvenience to the friends at Leopoldville on whom we have had to depend for entertainment.

Another matter which was arranged for at a conference recently held at Atlantic City was the joint production of literature for use in our missionary work. The time has come when there are enough native Christians who can read to create a very considerable demand for proper reading matter to be placed in their hands. A Christian Literature Committee has been appointed representing the different Missions, which has been charged with the duty of securing authors for needed books and other literature, which are to be published in the bilingual method, so as to be available both for those who can read and speak French and also for those who can also use the native tongue. The eagerness of the native people for something to read is such that it is believed that the work of this Committee will become self-supporting after the initial outlay required for its equipment has been made.

#### CONGO CONFERENCE OF PROTESTANT MISSIONARIES.

On October 9th to November 7th, 1921, there was held at Bolenge a general conference of all the protestant missionaries working in the Congo, attended by one hundred missionaries, representing thirteen Missions. A full report of this Conference has not yet been received, but a copy of the resolutions of the conference has been sent to our office, among which we find resolutions covering the items mentioned above. The report of the Conference's

Education Committee is of special interest and is as follows:

"That we plan our educational system with the express purpose of developing the village home life, making it attractive, pure, industrially efficient, intellectually stimulating, and thoroughly Christian in its social relations, and in its missionary activity in reaching the heathen brethren.

"That we make the largest use of our present equipment before attempting new schools."

"That we build and equip secondary schools as fast as staff and buildings can be supplied, building good schools, one at a time rather than beginning several poor ones.

"That each Mission appoint a committee of one or more of its members to make a survey of its own educational work, and that this committee make full report of its findings to the Educational Committee and to the home Boards, and that each Mission appeal directly to its home Board for the men and the women to meet the needs revealed.

"That the following be taken as a basis for qualification for educational missionaries; the equivalent of a standard college course, including as much work as possible in literary, agricultural and industrial methods."

The Educational Committee's report contained a number of other paragraphs, but the ones quoted above are those which are specially applicable to conditions in our field. It is specially to be observed that missionaries in Africa do not regard Africa as a field in which workers of inferior and inadequate training should be employed. The conference further emphasized the necessity that every missionary should have sufficient Bible training to enable him or her to conduct religious services and to take an active part in all the evangelistic work on the field.

#### PROPHETS IN THE CONGO.

For some time past we have been observing references to the activities of certain individuals in the Congo claim-

ing to be inspired as prophets, and some of those who have written on the subject have seemed to give a quasi endorsement of these prophets. For our own part we have never had any doubt about their being pious frauds engaged in making personal profit out of the ignorance and superstition of the native people. This view seems to be entirely confirmed by the following deliverance on the subject made by the Conference at Bolenge:

"After hearing from American, English and Swedish missionaries working in the Lower and Middle Congo Districts an account of the situation created by the 'Prophet Movement,' the Congo General Conference of Protestant Missions adopts the following:

1. The constant policy of our Protestant Missions has always been to teach the natives respect for 'the powers that be,' submission to laws, payment of taxes, and to avoid protecting our adherents when they are justly accused of wrong-doing.

While we know by experience the dangers of judicial errors by inaccurate translation and misunderstanding of the purely religious character of certain manifestations, and while we realize that an excess of severity might defeat its aim and make martyrs out of culprits, we believe that the authorities had to take severe and immediate measures to check the 'Prophet Move-

ment' which became rapidly favorable soil for propaganda, hostile to all white men, endangering civilization itself.

2. We urge most seriously the members of our native congregations to abstain from any participation in this movement, which seems to us to be harmful to the progress of Christianity and the moral development of the native population.

We give full approval to our colleagues of the Lower Congo who opposed with all their strength this movement as soon as they recognized its real character, and who drew upon themselves the distrust and hostility of many of their Church members, so that some report their services were deserted and their work seemingly compromised.

3. We express to our colleagues of the Lower Congo our deep sympathy with them in the calumnious attacks to which some of them have been subjected and in the strong suspicion thrown upon their loyalty towards the Belgian Government. We give them the assurance of our full and entire confidence.

That Dr. Henri Anet be asked to write an article for the 'L'Avenir Colonial Belge' and the 'Progress Colonial' answering attacks on the missionaries in the matter of the 'Kibango Affair.'"

## THE INCREASE IN COST OF OUR WORK AND THE QUESTION OF RE-ENFORCEMENTS

IN the year 1893 when the writer took charge of our Foreign Mission Office the total cost of our work averaged about \$900.00 per missionary. This relatively small cost was due in part to the fact that at that time we had very little institutional work and were investing a very small proportion of our missionary funds in any kind of equipment. It was also due in part to the value of the gold dollar in the markets of the world as compared with its value at the present time.

In 1907 at the Birmingham Assembly we adopted our Missionary Platform, in which the estimate was made that about \$1,200.00 per missionary would cover the entire cost of the work, and therefore that an income of \$1,000,000.00 a year would provide for the support of 800 foreign missionaries with their equipment and native helpers, and that with this force we might hope to accomplish the evangelization of all the fields for which we then assumed responsibility.



How does it happen then that with an income last year of \$1,140,000.00 in round numbers, and a missionary force of 424 we came out with a deficit on the year's cost of the work of about \$79,000.00, which added to the deficit for the previous year of \$163,000.00 made up the debt with which we began the present mission year?

The answer is that in 1907 no one anticipated the change that would occur in the purchasing power of an American dollar and the necessary increase in the cost of our work which that change would involve. At the present time traveling expense, both on land and sea, costs about double what it did in 1907. The price of labor and building material, with everything that goes into the construction of missionary residences, school buildings and hospitals, cost more than double what they cost in 1907. The consequence is that last year, as will be seen by dividing our missionary income by the number of missionaries, the average cost of our work per missionary was about \$2,700.00. Now, for several years past we have been sending out new missionaries whenever Churches and individuals would pledge as an annual cost fund \$1,350.00 over and above previous contributions by the same donors. The supposition has been that from other sources than these pledges sufficient funds would be received to make up what might be lacking in providing for the total cost. This has proven, however, to be an illusory supposition. On the one hand the pledges have in many instances not kept up to the original mark. Some individual donors have died and others have suffered reverses. Some churches which gave pledges have become pastorless or have had pastors who have not looked

carefully after the pledges and kept them up to the mark. On the other hand funds coming in from outside sources instead of being available to meet these deficits have been designated for special objects or some form of institutional work which itself has involved additional expense for its maintenance. The total result of all these things together is the situation that now confronts us; which is a threatened increase instead of diminution of the debt with which the present year began.

Feeling that if this should occur it would be disheartening to the Church and disastrous to our cause, our Committee at its December meeting took the action which has been published in our Church papers—to the effect that until there was a radical change for the better in our financial condition no new missionaries would be sent to the field, no matter how urgent the need might seem to be, except such doctors and nurses as would be needed to care for the health of our missionaries and to continue our present hospital work.

For these reasons it is impossible at the present time to give our appointees and applicants for appointment any assurance that they can be sent to the field this year. It is our earnest hope and our fervent prayer that this state of things may not be long continued. We also hope that our waiting volunteers will find it possible to make temporary plans that will not involve the abandonment of their missionary purpose, for we are confident that we shall have need of them all later on, and that in some way He in whose cause they have enlisted and who needs them for the accomplishment of His work in the world will make the way clear for them to enter upon the work to which they have devoted their lives.

## PERSONALIA

A communication from Mr. Swinehart mentions that Dr. Patterson and Miss McMurphy had both just returned from a visit to Peking, where they went for consultation and treat-

ment at the Rockefeller Hospital. He also says that at one of our stations in Korea there were at the time of his writing three cases of *sprue* and three of typhoid fever among the mission-



than anything else just at the present time. That department of our work aries and that the nearest foreign doctor to that station was sixty miles away. Dr. R. M. Wilson expects to leave on furlough in May, which will leave Dr. Patterson as the only foreign doctor in our Mission. Dr. Timmons has left home on his return to Korea after an absence of several years in this country, caused by his failure of health, but a letter received from Mrs. Timmons informs us that Dr. Timmons had been compelled to stop by the way on account of an attack of influenza, which might possibly result in some delay in his sailing. We hope, however, that he will not be delayed long, if at all, and that he will soon be back and ready to fill the vacancy in one of the hospitals that is without a resident physician.

A recent letter from Dr. Henderlite states that he had closed a good year of work in his Theological School at Recife. Fifteen students were in attendance. It had not been definitely decided when Dr. Henderlite wrote whether the school would be continued at Recife another year or whether it would be removed to Garanhuns. It seems a great pity that we have not now in hand the funds that would be needed to place this school and the girls' boarding school, and the proposed boys' school all on a good working basis. Work of this kind is what our Committee needs funds for more

which lies outside of the personal support of missionaries is what is being specially affected by the present financial distress, and under present conditions it is more important that we should try to take care of that branch of the work than the we should try to increase the missionary force in any of our fields.

In his letter accompanying the annual report of the West Brazil Mission just received, Rev. James P. Smith mentioned the serious sickness of two of his children, and that Mrs. Gaston Boyle was in the hospital for an operation for appendicitis. There is no better evidence of a physical strain involved in our foreign missionary work than the number of missionaries who sooner or later have to go on the surgeons' table for repairs. At the time of Mr. Smith's writing his sister was reported as doing well and we shall hope soon to hear of her full recovery.

The recent arrival of Mr. and Mrs. Edward E. Lane as re-enforcements for that Mission has been the occasion of great rejoicing and encouragement. For ten years past the Mission has been calling for four additional missionary evangelists. We trust that it may not have to wait another ten years for the next instalment of the Church's answer to its appeal.

### MISSIONARY SAILINGS

For Korea from Seattle, February eighteenth on the S. S. "Pine Tree State," Rev. and Mrs. Eugene Bell.

### DEATH OF MRS. H. G. UNDERWOOD

Our exchanges report the death in Seoul on November first of Mrs. Lillian Underwood, widow of the late Dr. H. G. Underwood after thirty-five years of missionary service in Korea. Dr. Underwood was largely instrumental in the opening of our work in Korea, he and his brother, Mr. John Underwood, of the Underwood Typewriter Company, having contributed the first \$2,000.00 towards the expense of send-

ing out the pioneer band of seven in 1893. This band consisted of Rev. and Mrs. W. D. Reynolds, Rev. and Mrs. W. M. Junkin, Miss Mattie Tate and Miss Linnie Davis.

Mrs. Underwood was for some years physician to the Queen of Korea, and Miss Linnie Davis, who afterward became the wife of Rev. W. B. Harrison, assisted Mrs. Underwood as trained nurse in her service of the Queen.

## LETTER FROM MRS. BEDINGER

Dear Friend:

These past three months have been history-making ones for this station. On June twenty-fourth there was great excitement in our village when we heard our Mission boat, the "Lapsley", blow long and loud and saw her coming around the bend of our beautiful Sankuru River. As is our custom, both missionaries and natives gathered on the bank and sang hymns as the boat drew up to our beach. Captain and Mrs. Daumery were the only passengers on board but they had much cargo for this, Mutoto, and Bibangu Stations. Our Mission decided to move the "Lapsley" to this station since it cannot be operated from Luebo during the dry season. We are glad to add Mr. and Mrs. Daumery to our station family. He has gone again with the boat to Kinshasa.

The fourteenth of July recorded another happy event, the arrival of Mr. and Mrs. W. J. Anderson, Jr. He is our combination business and industrial man and is filling a long felt need here where we have caravans constantly coming in from interior stations, both from our own and our sister Methodist Mission. He has already begun brick making. We are in great need of a guest house for entertaining missionaries as they go to and fro on furlough, as the three houses on this station are built with only one bed-room each. At present our only guest room is the operating room in the pharmacy but this fact need not alarm our guests since we have no doctor on this station! A big party of Methodist missionaries are on their way here now and they have written us to "sleep them out under the palms." Mr. Anderson is a first honor graduate of Washington University, Missouri, and is as consecrated as he is capable. His brother, who is now studying medicine, is a volunteer for the Congo. Mrs. Anderson

was born in Korea where her parents are missionaries under the Northern Presbyterian Board. She came to the United States in her early teens to finish her education. Although hampered by a new language she is already giving us valuable assistance in the medical and school work.

The last week in July we had tests for promotions in school and wound up with a spelling match for the teachers. The words that caused the downfall of the white teachers were "Wakuntumina" and "muakunyi'ebe." Our native pastor was too polite to tell us to sit down when we had failed but we knew it by the smiles of our ebony companions.

The only white child on this station is our little twenty months old girl. Several days ago we received a call from a Belgian couple with a six months old baby. Miriam stepped up, shook the foot of the little visitor and said "Muoyo" (howdy-do), then noticing that the baby had on socks but no slippers she proceeded to take off her own to give it.

Mr. Bedinger left on the twentieth of July to spend a month among our out-stations. Some of this work is new and is receiving missionary visitation for the first time. He writes that he is finding more to encourage than to discourage him in this trip. For instance, a young girl, who has become a Christian is refusing to marry a polygamist. Her poor old heathen mother won't even give her food any longer: so we will take care of her here in our Christian village and send her to school.

Friends, when praying for your missionaries in the foreign fields I trust you also remember these "babes in Christ," who have many battles to fight against heathen relatives and idol worship.

*Lusambo, Congo Belge.*

## SOME ITINERATING EXPERIENCES OF A MISSIONARY

IDA McLEAN BLACK.

I WONDER if the past four months have been as short to you as they have to me. So many new and novel experiences I could write about, but perhaps you would be most interested in hearing about a trip I had last week. Just think what that means. I haven't been more than a mile away from Luebo in these four months until Friday and it did me as much good as your vacation has done you.

Mr. Martin, and Mr. and Mrs. Schlotter were going hunting to a nearby village and let me go along. We were to stay over night so that the men could hunt guineas early in the morning and late in the evening. We filled our chop box and started at nine A. M. The weather hasn't been very hot yet, but that day was a scorcher and our men had not gone far before their backs were drenched with perspiration, but the native also likes a journey and they were in high glee.

Our destination was on the top-most ridge of the hills across the river and we had a most splendid view all the way. We passed through the native State market, a large square with the earth beaten hard by the thousands of feet pressing its surface twice each week for ages; the immense trees bearing mute testimony to the fact that it has long been used as a gathering place for the masses.

Soon we were in the most beautiful forest, and my delight was unbounded. I would have loitered the whole day in the forest as there were so many interesting things to see. Vines with bodies as big as trees, still others flat, like a ribbon, festooned from tree to tree and with all sorts of loops and twists in these festoons. Occasionally a "strangler" would have sucked the life from a tree, assuming a grotesque shape, not tree nor yet vine.

The ant hills were also most interesting and they were plentiful. Some were just round mounds, built up a foot or more and beautifully rounded on top.

Broken into, there would be innumerable little compartments as if separate rooms, and about half way up these mounds there would appear countless little openings for all the world like groups of windows. Others would have gable roofs overhanging the mounds and in still others built against a tree there would be a succession of these overhanging roofs, looking like pictures of Japanese temples.

The white ants are by far our greatest pest. The white ants may get in your trunk over night and by morning there is nothing left except a bit of dust. There are a great many varieties, from the tiny black *tukanene*, which infests your dessert if left on a table for five minutes, to the fierce black ones which are soldiers. These march four abreast with a captain in front and corporal at the rear of the formation. When they reach their prey the command is given and they fight like Trojans. After securing as many enemies as they can carry in their mouths the command is given and they fall in line and march back home with the food. There is also another soldier ant, a great ferocious red ant. These stand guard on either side of the path, standing on hind legs and reaching upward to catch the opposite ant's front legs. The workers march under this protecting arch way. You usually see this formation where they cross a human path.

Our path led us up one ridge to another until we reached the topmost crest from which a splendid view of Luebo can be had. Our men suddenly came into a village and we were deposited before a 3-room mud house and found that the Chief had hastily vacated in our honor. The room assigned to us had a single pine table—mud walls and mud floor and thatched roof—Mr. Schlotter had another room in this hut and Mr. Martin was taken to another house.

Our host, the Chief, was a long lean black man (with one evil eye), a cun-



ning face, hard to read. He wouldn't tell us how many wives he had, but he always brings nineteen baskets of corn which is a pretty sure indication that he has at least nineteen. He has a commanding way about him and those of his village certainly give him the homage he demands.

I had taken a small box of resinol salve, some cotton, gauze and a roll of cotton bandage for possible accidents, and when one of our hammock men came up with a torn toe nail and I had bandaged this for him my fame went abroad like wildfire and I was surrounded with patients. The Chief brought his son with an ulcer as deep as an English walnut, and one of his wives with two equally as bad. I couldn't go far with my small amount of medicine, but early this morning Tombui appeared at my office window with a request for more buanga (medicine).

I tried to play games with the children and often the grown women would put their babies down and join in, but games are not easy until you can explain them, so I made the children go through the exercises which I teach the girls here, and it is suprising how they enjoy the exercises. How I did want to talk and tell them why I had come to them—why you sent me—of Jesus and His love.

After supper the Chief came to call and brought a visiting Chief with him, they were loath to leave but at last about ten P. M. we got in bed leaving both doors open for ventilation, and soon I was awakened by a sudden gust of rain in my face. I got up and closed the door toward the storm and got back in bed to find that my cot was

under a downpour. I spread my rain coat as far as it would reach and raised two umbrellas and at last went to sleep under the two. I awakened the next morning none the worse for the experience but rather better as it was certainly most amusing to all the party—who had canopy cots and were quite dry.

I wonder does this rambling letter give you some idea of what you can do for Tombui and his people, and the countless other Chiefs who are without Christ in their lives. I am trying to do my part, and I am asking that you hold up my hands with your prayers. Pray for Tombui. It will be as hard for Tombui to give up those nineteen wives as for the rich young ruler. But Tombui has as his one adornment of that mud hut a tiny Sunday School colored picture of the Christ, tacked way up high on the wall out of reach of childish fingers. He also has in his back yard the mound or earth (like a potato hill) with fresh leaves carefully laid over the top and a weight on these. Medicine he calls it. It is something which stands between him and disaster of some kind—a cure. Shall we not pray that God will open up Tombui's heart to the conception of the Tree of Life, whose leaves were for the healing of the nations. Tombui does not know enough to care. It is only Jesus and us who care, and Jesus has left it with us, is looking to us to interpret this healing to this black brother. Pray that we may have light and courage and faith and wisdom to know and find the way to this heart, as well as to many others who sit about us in heathen darkness.

*Luebo Congo Belge.*

**THE CARRIE McMILLAN HOME**

MISS ANNIE DOWD.

My Dear Dr. Chester:

Our need is so pressing and your keen interest so sure, that we feel we may appeal to you direct, without question.

The building is in such a bad condition that we are distressed. We hoped that it might be repaired, and go on for some years longer, but as the first step to that revealed through the architect's examination, that the foundations has sunk so much, causing the building to sag dangerously, and the roof so bad, owing to the inner wooden roof rotting, a new roof would have been the first thing to do, as the tiles need relaying about every twenty-five years in this country.

So we had to abandon the idea of repairs and realize the fact that only a new building would be possible.

Several very narrow escapes (escapes for which we are thankful to God), have been experienced, owing to the foundations sinking, making the windows or glass sash fall out, without warning, right into the room where the girls were sitting working on their embroidery frames, smashing the glass just between two girls, causing much anxiety. It meant another inch deep of wood added to the frame, and as this has been done several times already, the space between the said windows now mean that we are in danger from colds, and unnecessary sickness in our large family, as well as the fact that these openings are becoming greater and a danger to all concerned.

I think you know that this home work has supported the girls and some years the Japanese teachers as well. And if I told you how many Christian homes exist today through this industrial and educational work, with Bible training, as a result of the twenty years of its existence, you would feel more than ever that such a work

should be equipped with a suitable building to go on in its course without danger to the girls or to us.

Nearly seven years ago, when we bought the land adjoining the original building (with the money given by personal friends of Miss Dowd's, for a new building), we hoped that other money would be raised to build in the near future. So we just made the most of the old buildings on the land at the time, but as these were very old, their life of usefulness could not be long, after being removed to a workable position. And owing to this state of it, a sad accident occurred this year, when the old bath room, not being in a position or condition for light or convenience, a dear sweet girl, of seventeen, was scalded fatally. We feared then that the authorities would condemn the building, and it was a black week for us in this home. The memory of it makes our heart sad today, for we have been asking for just this help for so long, to avoid this kind of distressing accident. I might say right here that owing to this accident, the mission granted us some money to remove the bath room, and make it safer for the present.

Now, you will help us, won't you, and not lose any time, for the cold is upon us. Could we photograph the winds and rain we could show you some sorry sights, but we can only feel the numbing effects, and go on nursing the sick girls till something is done.

If we could only feel sure that something will be done before another winter we would be encouraged to go on a little longer.

Our faith is in you, and we are sending a copy of this appeal to all the gentlemen of the Executive Committee, praying that you may see your way to do something quickly.

## OUR LUSAMBO FIELD

R. D. BEDINGER.

OUR new missionaries, Mr. and Mrs. W. J. Anderson, of Ferguson, Mo., arrived July 14th and on the 19th I struck the trail for a visitation of my long neglected outstations. I was gone exactly one month, traveled 350 miles, and visited 27 of the 47 outposts. It was a tour of inspection and I neither examined nor received any candidates for church membership. A conference on giving was held in each village. While I found the work dead in a few places, and sluggish in others, yet on the whole I was pleased with the progress evidenced. Musongnela, our native pastor, the overseers, and the evangelistic body have done faithful work during these three trying years. I discovered that the Catholic priests had scattered the idea that we Protestants had stopped itinerating. The joy of the people at my reappearance was very affecting. Two incidents of the trip are stamped indelibly on my mind.

In the Basonge village of Lukanda, recently opened as an outstation, I found an eighteen year old girl whose triumphant faith acted as a tonic to me. The marriage customs of the Basonge are very immoral and revolting. Early in childhood the girls, in order to prepare them quickly for wifehood, are supposed to keep company with boys. When yet a child, Bachina had been engaged to a polygamist. Soon after the evangelist's appearance Bachina's heart was touched by the Gospel message and she yielded it to Christ. At once she renounced every custom that conflicted with the truth as she saw it. She obstinately refused to become the wife of the polygamist, who in anger demanded the return of the dowry which long since had been "eaten" by the parents. All the women, including her mother, derided and insulted her. They said that she was crazy and no

longer worthy to be called a Musonge. The young men pointed their fingers at her and called her abnormal. She was turned out of her home and none in all that village, save the evangelist and his wife, might she call her friend.

When we arrived we found her on the point of being sold into another village to a man whom she did not love. Under such circumstances what would you have done? There was only one thing to do and I did it. I ransomed her with the sum of forty-six dollars, the cost of the seventeen goats, two sheep, four copper crosses, and sixteen yards of American cloth which the polygamist had paid for her. Thus Bachina passed into my care and I sent her to Lusambo, where she is happy and content. I am hoping that cupid will soon let fly an arrow at some one of the twenty young teachers in our normal training school. She ought to make a capital preacher's wife!

Not far from Lukanda, but across the Lubilas river, is a group of six Baluba villages, whose people were once the slaves of the great Basonge chief Panya Mutombo. After their release by the State they colonized in this place. Our evangelists had entered five of them, but in the sixth where Kabwe the medal chief resided they had been denied entrance.

One night as I sat alone in a native hut Sumbu, the overseer of that district came and in a quiet manner related the way in which Kabwe's opposition was overcome. These were his words as well as I can recall them:

"One day as I was returning home through a forest, suddenly my heart began to throb violently. I thought that a wild beast must be about to spring on me. Anxiously my eyes searched in every direction but saw no animal. I wondered what it could mean. As I communed with myself my heart said to me, 'Pray for Kabwe



seventeen days and on the seventeenth day go to him and this time he will not refuse you." I marvelled, but did not doubt. Neither did my colleague doubt when I told him of this vision. Each day we entered the chapel where we would not be disturbed and prayed to God to open the heart of Kabwe. On the seventeenth day we went to his village. He saw us approaching, came to meet us, seized my hand, placed it in that of one of his head men and, before we had opened our mouths to speak, said, "I have refused the palaver of God many times, but today I accept it. You are to go with this man who will point out the spot chosen for a chapel. I used to be afraid of your men, but now I know they are not evil as the priest (Catholic) said, but true men." I wondered greatly, and then I knew that God was speaking to me that day in the forest.

Do you wonder that I myself was heartened by such a manifestation of God's answer to believing prayer, and of His leadership in winning souls for His kingdom? Does not this experience match that of Philip? See Acts 8:29.

Our church year closed with August. You remember I promised to tell you something about Lusambo's efforts towards self-support. I will close this letter with a few statistics:

Working Force—Ordained pastors, 1; elders, 3; deacons, 2; overseers, 4; other evangelists, 50. Total 60.

Membership—Local, 200; outstations, 356.

Catechumens—Local, 153; outstations, 1,021; added on confession during 1920-21, 71; received from other stations, 31; lost by death and removals, 64; net gain for year, 38; new outstations opened, 12.

Total gifts—\$1,293.92, which is sixteen per cent increase over last year's gift. Our budget for 1921-22 calls for forty-two per cent increase.

Per capita gifts for the whole field, \$2.83; whereas, for the local church it was \$3.02. We think this mighty fine for a Church only seven years old. We have 205 tithers, mostly connected with the local organization. Do not neglect to pray that we may reach our goal of full self-support by 1924.

Lusambo, Oct. 21, 1921.

## THINGS AROUND MUTOTO

REV. PLUMER SMITH.

SOME one wishes to know how the natives dress. Dr. Simms, a Scotchman, who has been a missionary in Lower Congo for forty years, was asked that question once when at home on furlough. He replied, "Shoe strings. Madam, shoe strings." He said that he wished they did not wear anything so that he would not have to explain. I remember Mr. Cleveland pointing out a small boy, whose wardrobe consisted of a shoe-string, and saying, "See the faith of that little boy. He believes that some day some one will come along and hang a rag on the string."

A company mining diamonds 200 miles away have been doing a rushing

business, paying big wages and every one who comes from there is dressed and then some. Just so a man has on some foreign clothes he is O. K. I remember a chief's coming out of his village to meet me, wearing a long, heavy overcoat with the thermometer around 95 in the shade. *Kah-lah-ran-dah*, accent third syllable, is cravat. *Mam-pin-oan* is suspenders. Our nearest store is about twenty miles away, and I do not think it is much. Then fifty miles away is another. At Lusambo, ninety miles away there are about twenty stores. We always have a store here as Mutoto is the center for our 200 evangelists who are scattered here and there within a radius

of seventy miles. So do not be surprised when I tell you that when at Lusambo a few days ago, I bought 608 yards of cloth, 38,016 safety pins, 300 small mirrors. For a year now we have not been able to get money, that is, silver money. The native does not want paper money. Then, too, why get money unless you can spend it. Bartering is still the thing. With safety pins we can buy almost anything. They act as belt buckles, buttons and ear-rings. Yesterday, I saw a girl with five hanging as a chain from the hole which had been punched in her ear. Unless you have what the native wants he will not trade with you. Many times, they bring nice milk goats and want to sell for copper crosses and only for copper crosses.

I hope that all of you read Mr. Marcason's pieces in the *Saturday Evening Post* six months ago. He visited the diamond mines but did not visit the missions. His writings are true. But I can hardly see the fun in coming into a country like this and staying in the beaten paths all the time and getting his information from others. To have a whole boat and leave others stranded who had intended to take that boat, what fun there is in that I do not know. If only some one would come out and write up Missions as he wrote up the Diamond Mines.

Our mission has about 600 schools taught by our outstation evangelists. Then, on each mission station we have a large school taught by the missionaries. Here at Mutoto, about 200 boys are being trained as preachers. At Luebo about 100 boys are being trained in the industrial school as carpenters, bricklayers, shoemakers, and tailors.

We are all so glad that Mr. A. M. Shive has come to Mutoto as our industrial man. I have been working with him since June 1. We molded 505,493 bricks, but only hope to get about 300,000 good ones. So many were not molded well, broke before they dried well, etc. We have burnt about 200,000 and have about that

many more in sheds waiting till Mr Shive finishes the permanent kiln, when we will burn the rest. The permanent kiln will hold 50,000. We have a good clay. We put about one part sand to nine parts clay for two months then on part sand to four parts clay. They shrink about an inch in length but when burnt seem to be good bricks. It is some palaver though to keep them going—the natives. As Mr. Shive says, "It is a great life, if you don't weaken." They named him Chiambulah, one who lifts or carries. He is over six feet and stronger than any of our workmen. I have been his "interrupter." All day long it is, "My wife has run away," "My mother is dead" (their mothers die quite often—it is an unhealthy climate for mothers.) "Please lend me 50,000 francs," "I am sick, I think that I will have to go home," "Put some medicine on my sore," "This hoe come off of the handle," "That man offended me." Quite often two men mixing mud, will begin fighting and either throw each other into the mud or else plaster each other's eyes and nose with the mud. One day I had to stop two men who were throwing brick bats at each other. One night Mr. Shive had a slow fire in one of the kilns. He got up in the night to make the men fire up. One man had let the fire die down in his fire-box, then crawled in and gone to sleep. September is counted the first of the rainy season so that we are not molding any more, finishing up the permanent kiln and fixing our ground a little better, so that we can start again by May 1, the beginning of the rainy season.

Five evangelistic trips to our outstations have been made this year, but one section has not been visited for over two years. In the Mutoto field 740 adults have been received into the church this year and 151 infants baptized. About 5,000 inquirers are in the inquirers classes and about 5,000 in our schools. The collections this year are about twice what they were last year.

About a month ago, we were stunned by the message that came from Bibangu, 120 miles east of us, from Dr. Kellersberger, "I have found Trypanosomes in my wife's blood (sleeping sickness). We will go to London." That means an absence from the field on their part for two years at least. Now Dr. King, at Luebo, 120 miles away, is our nearest chance. Do not think of that as two hours on the Twentieth Century limited. Pray some more. Within a month, Dr. King will be the only doctor on our mission.

Please bring the call to some doctor and send him out to us, or still better, bring him out to Mutoto. He can work on the missionaries, he can work on the natives. They need some one, need it badly. Three months ago, a fifteen year old boy was in school and looked O. K. Today he is nearly gone with sleeping sickness. A week ago I stopped a boy we had started to Bibangu, 120 miles, to Dr. Kellersberger. A man at Lusambo was starting to Dr. Kellersberger, 140 miles. Please find us a doctor.

### A TRIP ON THE LAPSLEY

FRANK J. GILLIAM.

My Dear Friends:

I am now en route to Luebo, returning from a trip around to the General Conference of Protestant Missions of the Congo, held at Bolenge, near Coquilhatville, on the Upper Congo river, with the Disciples of Christ Congo Mission as host. A hundred and three delegates, about one-fourth of the Protestant missionaries in the Congo, represented practically every society here and embraced four nationalities and a number of different denominations. It was a conference rich in spiritual inspiration, friendships formed, and practical assets acquired through the discussion of common problems. I felt especially fortunate that I should have had the privilege of attending such a conference so early in my first term, when the experience gained will be of such inestimable value in my work.

Perhaps something about river travel in the Congo may be of interest, as it is quite different from anything at home. The trip has been made on our mission steamer, the "Lapsley," a typical Congo river boat, about a hundred feet by twenty, and carrying about forty tons.

The boat can only run during the day and a start is made at daylight, a little after five-thirty, the year around. Before each day's run a pray-

er service is held below for the crew. We make possibly a hundred and forty miles a day down stream and about seventy-five going up. The whole trip of around two thousand miles will have taken us about twenty-five running days, when we return. No running is done on Sunday and several services are then held.

No schedule can be made for the Kasai that is not subject to frequent disarrangement through a boat's spending from an hour or so to even several days perched firmly on a sand-bank. The channel changes so rapidly that during the whole day two men are kept at the bow of the boat, thrusting long poles into the water to detect the presence of a sand-bank in time to avoid running on it. If the steamer goes on too firmly to get off under its own power an anchor must be carried in a small boat to deep water, there thrown over and after it has caught the steamer is pulled over to it by winding in the cable on a winch. Sandbanks, however, do offer attractions in the many hippos and crocodiles, besides numerous birds and water fowls, that can often be seen taking a sun bath on the sand.

The river changes frequently in its alluring scenery. The Upper Congo in many places is twelve to fifteen



miles across, but so full of wooded islands that seldom can either bank be seen from mid-channel. There, with the deep-running, smooth water, the river has more the appearance of a wooded lake. Then in the Kasai one may pass for hours through stretches of wide-open plains, covered with papyrus or swamp grass, until the plains rise into low hills; or a little back from the water's edge, running parallel to the river, a low ridge may rise, on which stand silhouetted sentinel palms, in rows of thirty or more, lifting their slender trunks, with their crests a cluster of feathery palm branches, sharply delineated against the sky. And again, and most beautiful of all, as we get into the upper stretches of the Kasai, the river narrows and the banks are sheer walls of living green, seventy to a hundred feet high, so covered with a forest of tropical trees and vines that not one bit of ground shows through these impenetrable barriers to the jungle.

As evening comes on we hurry to reach a wood-post before dark, for night drops without a twilight, but each evening as we go eastward we look back at a sky aflame with the sunset's red and gold and in such fiery colors that long after the sun is gone the white, fleecy clouds ahead throw back the shell-pink rosy glow. What picturesque little bits to remember as we pull up to the shore. Often in the gathering darkness—perhaps a little native house stands on the shore in the tall grass and etched against the leaping flames of the fire that they have

kindled as a beacon to guide us, the figures of several natives. Or, later, tied up by a hillside, who can forget the sight of the dozen little camp fires scattered under the palm trees and around which are crouched the members of the crew, crooning the notes of some old native folk song or chant, and over all the moon-lit magic of an African night.

I have written little about the natives. There are few villages at the water's edge—fear of the former regime has driven them inland—but they are there—as often a silent, brown form, peeping through the trees, will witness. Deep in the forest, or scattered through the grass of the plains, are the tiny villages where live Africa's millions. When one stands on a hill in the early morning or in the evening—where the forest tops stretch out in unbroken array—and looks out, there in countless places may be seen the thin spirals of smoke that betoken a village, and one thrills to the memory of Livingstone's words as he tells of gazing out each morning where he saw "the smoke of a thousand villages" where the name of Christ was not known, and one hears again the cry that sprang from that great heart, "Anywhere, if only it be forward." Thousands of those villages now do know of Him but still the cry of "Forward" must be sounded and followed—followed until all Africa, awakening from its long night, sees the darkness fleeing and the glad dawning of a new day in Christ.

On Board the *Lapsley*, Nov. 2, 1921.

## ENDURING PERSECUTION

REV. W. C. McLAUCHLIN.

SOME of you may wonder sometimes whether the days of persecution for the sake of Christ are a thing of the past in China are not. You could not stay out here long without finding evidences on every hand of the same spirit that sent the martyrs of

1900 to their reward. In most cases, however, there is no outward manifestation of this spirit except in the bosom of the home. Some of what goes on in these homes we see and hear, much of it can only be known by its results. Sunday before last I bap-

tised a young girl, about seventeen years old, who is a splendid illustration of what the Gospel can do in a life and how the spirit can give the victory over the fiercest persecution.

The father of this girl is of the old swayback hardenst generations-bred in-the-bone unyielding heathen type, a man feared by many of his townsmen, a man of quick and acrid temperament, a man with a temper. Sometime ago the daughter became interested in the Gospel and in spite of the opposition of her father, persisted in studying the truth until she believed it. The Gospel changed her life completely. All the while her father was growing more and more angry with her and all the while his threatenings became more severe. This girl, very weak in body (she has a bad case of asthma), but very mighty in spirit, kept right on studying the Bible and bearing witness to its power, and when threatening would not stop his daughter's study of the truth, he resorted to beating her. It is hard even to conceive what this delicate body and its more sensitive spirit has endured during these last months. The fact that she was steadfast even under this severe persecution, and all the while maintained a spirit of loving obedience to her father while he was persecuting her, has caused a number of those who live about her to inquire into the truth and it has caused many more, who before were scoffers, to thoroughly respect the Christian Church.

Just before the last communion service which we have had here in Haichow, this girl said she wanted to be baptized. We knew she gave all the ordinary evidences of being a real Christian, but knowing that her father had threatened her with death if she joined the Christian Church, we hardly thought she could take the step of joining the Church right away. When asked what about her father, she said she had made up her mind to join the

Church and not say anything to him about it, and take the consequences. She was told that the thing to do was to go and tell her father, let him know all about her plans, then she could come and be baptized. She agreed. Contrary to our expectation and hers, when she went to her father and told him that the time had come when she must make a public profession of her faith in Christ, instead of going into a rage as he had been accustomed to do, he merely said, "It's no use for me to do any more, I see you are bent on this thing and I can't stop you": so the next day, Sunday, she came and was baptized. For all she knew, she was going right into the jaws of death when she went to tell her father of her determination to come out for Christ: she is a true martyr, though, by the help of the Spirit, still living to testify to the grace and power of her Saviour.

This girl is a type of many others out here, young and old, who have come through great tribulation and the fierce fires of persecution and have not faltered nor gone back; and she is a type of many more who are now passing through the fires, not yet having come out on the high tableland of an unquenchable faith in an unconquerable Lord. This is a very new field here, and the number of those who must suffer if they would serve, is very large. Such things seem so utterly out of keeping with our American ideals of liberty, it is very hard to visualize the situation. Sit down some day and try to feel the lash as it came down on the tender flesh of this new disciple, and then try to realize how her tender spirit was cut by the thought that her chief persecutor was her own father. If you can do this, you can sympathize with the numbers out here who, like this disciple, are drinking the cup of suffering to the dregs. Pray for them that their faith fail not.

*Haichow, China.*

## WORK AROUND SUTSIEN

REV. B. C. PATTERSON.

OUR summer has been a disastrous one for our poor people. The summer rains began July fifth and continued in tremendous down-pours for a month. All lowlands were under water. Autumn crops are more than fifty per cent. lost. The greatest loss is in sweet potatoes and beans. Poor Chinese live largely on sweet potatoes. This with brigandage has brought untold suffering to the people. One of our fine young men was carried off and is said to be dead, killed, or died from exposure. Pastor Wang was also carried off, but he was well treated. One of the robbers said that he could but deal kindly with him for he had friends among the missionaries at Nanking. This remark does not gratify these Nanking friends much.

General Bei escorted us down canal with a hundred soldiers. We greatly appreciated his courtesies, but as it was his duty to keep the canal clear we did not feel that he had done too much. The Mission has requested me to move up to Shantung to teach in the Bible School for a year. This is quite a great pull for Mrs. Patterson and me to leave Sutsien and the people we've

known and loved for these thirty years, to take up new work at a new place. If I can stand the work this life should suit me better than the exposures of itinerating. And nothing is more important than training young men to act as the future workers in China. We covet your prayers for God's blessing and leading hand.

Our Mission meeting was the longest on record, thirteen days. The North Kiangsu Mission has grown so large that it was thought best to set off a new Mission called the Lower Yangtze Mission. Despite brigandage and unrest the work of the Mission has progressed.

We are encouraged by the coming of a new Mission into the southern borders of our territory. They are the Christian Reformed Church, a Dutch Presbyterian conservative people from Michigan. Dr. Dosker of Louisville is of this Church. We are so glad to have them near us. Radicalism has been daring and blatant among some Missions and has gotten established in union institutions in China to an alarming extent.

## LANGUAGE SCHOOL WEEKLY—NANKING, CHINA

I AM WITH YOU ALWAYS.

It is so easy to see ugliness out here—easier even than it was at home. Everywhere we go we see dirt and ignorance and poverty such as we never dreamed existed at home, and superstition and dishonesty and selfishness. They all force themselves into our consciousness on every side, till sometimes we are tempted to wonder if there is enough beauty and truth and goodness to overcome them. Maybe we don't see that side so easily because we take it more for granted. Of course, we do see God in His out-of-doors in China as in America, for here as there the Hea-

vens declare His glory, and we can lift up our eyes unto His hills.

But in people,—do we see the Divine Spark? And do we recognize it when we do see it in ordinary common people like those round about us all the time. One of us said she saw it in the song of the coolies. Haven't we all seen it in the cheerfulness of people who have nothing to be cheerful about so far as we can see: in the patience and courtesy and friendliness of our Chinese teachers; in the utiring devotion of some of our fellow-workers to their tasks; and even in all that is worthy in our own everyday lives. Surely, if we cannot see God and his beauty and His Truth



and His Goodness in these commonplace things as easily as we can see ugliness and falsehood and evil, it will be hard for us to be assured that "He is closer than breathing." A. E. M.

### OUR TEACHERS *An Appreciation*

Away back in America, they told us that Chinese was a very difficult language. Whenever the subject of language study was broached, much sympathy was offered us, while one or other voice attempted consolation thus: "Well, as other missionaries have been able to learn Chinese, probably you can, too." Gradually, we came to feel that the first year in China was to be a slow and painful progress through a path beset with obstacles almost insurmountable.

We came to language school. Strange as it may seem to the uninitiated, our attitude toward our work changed on the opening day, when Mr. Chia struck the key-note of the school as he assured us that we should be making speeches in Chinese at Christmas time! Radiating optimism, our head teacher imparted his attitude to us.

As we have met our other teachers, our enthusiasm and love for our work has increased. There has been in our tasks no drudgery but infinite joy. With what graciousness, skill, and patience each teacher led us! Stumbling over new words, or forgetting those previously given, we are helped in each difficulty by the tact and ready courtesy of our teachers. They have, one and all translated our anticipated burdens into joys long to be remembered.

We would take this opportunity to express our appreciation. In each class room, and about every contact which each one of us enjoys with our teachers, may there hover that spirit which is born of the love and joy and peace which "passeth understanding."

E. T. T.

### HEALTH-O-GRAMS

Habit is a cable. "We weave a thread of it each day, until it becomes so strong that we cannot break it." What physical habits are you daily forming in

this new environment? Are you satisfied that you have already reached the acme of your personal physical energy, vitality, and efficiency? Are you eating too much? Sleeping too little? Neglecting that absolute essential to the health of every living man and woman, daily invigorating exercise? You can get the habit of neglecting until the cable cannot be broken. Then what?

R. W. E. S.

### "AS OTHERS SEE"—MR. WILSON.

It is seldom that we are given such an opportunity to "see ourselves as other see us" as is here given our faithful and much appreciated dean, Mr. Wilson! We will not detract from the effect of the following bit of literature by further comment:

"Mr. Wilson with powerful frame and mighty hands is an old man. He is short and yet he is not stout. He is bare on the top of his head, but he has much mustache on his lip, as if God had put it wrongly. His face with blue eyes and high nose is white in color.

According to his hercules frame much short hair is grown on his arms which are as big as if they were pillars.

One cannot refuse to pay attention to him sitting stirless in the chapel with a fierce frown as if he were a statue. Although he is stout and strong but to tell the truth he is a man of kindness. Owing to his smiling face, his students like to have personal conversation with him very occasionally." By a Middle School Chinese Student.

If you can weild a pair of wayward chopsticks

And at the same time get enough to eat  
If you can prattle in the Chinese lingo  
And never be requested "Please repeat"  
If you can rattle off in bony rickshas  
As if you graced a purring Cadillac  
And spend your money in the shops for bargains

And never, never want it back.  
If you can smell the smells one smells in China

And keep your nose from curling at the end,  
Your place is here (and there is nothing finer)

You'll make a \* ding good missionary, my friend.

M. W.

\*Chinese for "very"

## HIGHWAYMEN AND FLOODS IN CHINA

REV. W. F. JUNKIN, D. D.

I AM, yesterday and today, on a dirty little boat going up into the northern borders of my itinerary field. There I will take a wheel-barrow to make my journeyings from place to place. I plan to be out on this trip a couple of weeks or more. The floods have been so bad this summer that the roads are impassible for my dear old motorcycle—my pride. Up to a few years ago, when some old college mates gave me an "Indian," we had to do practically all our itineration by wheel-barrow. We have only one navigable waterway running through our Sutsien field—the Grand Canal. Off of that, all our travel is overland. The wheel-barrow is not such an "awful" mode of travel as an American imagines! But it is miserably slow! I am a believer in the "old time" religion and am not a "modernist" in Theology, but I do enjoy a modern method of travel! In two or three weeks now the roads ought to be in shape again for my Harley Davidson! This latter, by a good trade and the help of some kind friends, has taken the place of my former Indian!

The rains this summer have been unprecedented, and this poor country has been flooded over the large part of several provinces. Sutsien is in an immense plain. Every year during the summer rains, the streams are entirely insufficient to carry off the water, and when the rains are heavier than usual there is great destruction of crops and of the poor, mud-built houses. Villages in the low places are built up

on dykes, but the excessively high waters often flood these dykes from a few inches to a few feet. The walls of the homes, soaked, fall down, and the misery and suffering are beyond the conception of people living in God-blessed America.

We have seen these things so much and know so well what it all means that we just dread the coming winter and spring with an unspeakable dread. Of course there is suffering now, but, though houses, by thousands, have fallen, and tens of thousands of people are temporarily homeless, the flood resources are not exhausted, and there is as yet little actual starvation. The waters have gone down in places and in other places are fast going down. They patch up the old shacks or put up a little reed hut, and gather together what they have saved and live on. There was a fair wheat harvest in this immediate section in June, though the later crops of corn, millet, beans, sweet potatoes, etc., which are great crops in North Kiangsu and are the mainstay of the poor, are almost completely destroyed. In the winter and spring, when supplies are exhausted and no work can be found, and, on account of universal scarcity, prices have gone so high, is when actual starvation comes.

I am sure that God only and His Gospel can really save the country.

This summer, Pastor Wang, one of our ordained preachers, in charge of a country field, was kidnapped. His family is poor, owning only a very



Tanshang Outpost 45 miles N. W. of Sutsien



Church at Suing, 25 miles west of Sutsien. This church has just called a pastor and will pay two-thirds of his salary.

small farm. God was gracious to him and he got back home after a few days with almost no suffering, his family having paid only a small ransom.

One of our nicest Christian school boys, in High School was stolen out of his home in Sutsien city one night. His father spent about half of his property, \$2,000 (Mexican) to ransom him, but he has not yet been returned. The excited father, before he had found the whereabouts of the boy, brought charges against some wicked soldiers who had been accomplices in the kidnapping. Two of them were taken out and shot by the military officers in charge! The report is that the dear boy, about eighteen years old and an only son, has been done to death, doubtless in revenge. Action should not have been taken till after the return of

the one kidnapped!

Dr. Bradley and his family were held up by robbers this summer in broad day-light on the Grand Canal not far below Sutsien, and these rogues debated for nearly an hour whether or not to kidnap one of them, but finally concluded (perhaps from fear of consequences, perhaps with some consideration for the Hospital work or for general good work of the Mission) it would not be safe to do so, and told them to go on! It was a most trying experience—awful experience. They had four children with them, one a baby three years old. Mrs. Bradley decided if they took the baby she would insist on going also. In which case they might have shot her, for they brook no interference!

October 4, 1921.

## THE CAUSE OF CHANGES IN KOREA

BY REV. JOHN NELSON MILLS, D. D.

PROFESSOR Frederick Starr, of the University of Chicago, in an interview published in the "Japan Advertiser" last May, said that he had been tremendously impressed by the fact that, for the first time, Koreans have seemed awake to their opportunities. He did not attribute this to the rule of Japan, as most travelers do, but confessed that the cause of the change was beyond him to fathom. Professor Starr has been visiting Korea almost yearly since 1912 and is a trained observer. His comments, therefore, are of more than ordinary interest.

It is nearly ten years since my last visit to this country and the same changes astonish me. There are still "devil trees," covered with bits of paper containing prayers, and piled around with stones, in mute petition for protection from unknown evils. The itinerating missionary still follows close upon the sorceress, but there are manifest a new spirit, a new hope and a new desire for self-determination in more than government among this people. Old things are passing away, new things are appearing. If we look fur-

ther than did Professor Starr for an explanation, we shall find it where the Thessalonians found theirs when Christianity made its first appearance among them 2,000 years ago: "Those that turn the world upside down have come hither also."

When Pastor Kil, of the great Central Presbyterian Church at Pyeng Yang, returned last year from a two years' imprisonment, he confessed that he needed reconstruction before he could enter again upon his work. Old time sermons, long and filled with doctrinal discussions, would not now satisfy his people. They demand teaching that fits into the present-day needs. They ask for better music in all the services: for social intercourse among men and women: for more education and better teaching. Curtains that used to separate men from women in the Churches have largely disappeared: seats have been introduced, and the little, squatty, thatched huts that formerly served for Churches in the country districts, are being replaced by good Church buildings, comfortable and attractive.



A recent Sunday spent in Seoul, a city of nearly 300,000 inhabitants, almost made me feel that I was in America. The six or seven Churches which I visited, of the twenty or more in the city, were well filled, some of them with congregations of 500 or more.

The Japanese Government still hampers Christian work in many ways. Fifteen of the thirty-two signers of the so-called "Declaration of Independence" which was in reality only a petition to the Japanese Government, are still in jail. Scarcely a day passes but some influential pastor or church officer is haled off to prison simply on suspicion that he may be working against the Government. Red tape abounds and hinders the missionary on every hand.

Nevertheless the missionaries generally speak well of Japanese officials. Governor-General Sato, the governors of the several provinces, and most of the high officials seem friendly to missionaries and desirous of doing the right thing. But somewhere along the line there is a miscarriage. The power of control breaks connection, and persecution follows. Usually the blame is laid at the door of the Chief of Police, for when a disturbance breaks out, he is called to account. If he denies the story of the missionary or the Korean Christian, as he always does, his superior officer has nothing to do but to accept his report. Should the evidence of maltreatment be too convincing, the Chief is given a mild reprimand or a vacation from office for a few days. The Japanese military party is the cause of the trouble in Korea as that party is in control in Japan.

When the Japanese Government, six years ago, issued an edict that all Bible teaching and religious instruction must be given up, in Korean schools within a period of ten years, many Christians and missionaries became panic-stricken, and conformed to the decree, but others believed that the Japanese Government, if given time, might be persuaded to reverse its

policy in this matter as it has nearly always done in other cases. They therefore kept on teaching the Bible and giving religious instruction. They were right, for the restrictions have been removed. Now the schools that "conformed" are in a predicament. Many of these, notably the Chosen Christian College, desire to get back their former liberties but encounter difficulties. Under the present plan the college, by consent of the Government, is devoting the thirty minutes morning recess period to Bible instruction and the classes are attended by a large proportion of the students. It is felt, however, that the Christian purpose in founding the college is not fully met in this way, so that the college authorities are endeavoring to have its charter changed.

The Japanese Government offers special inducements to those schools that do not teach the Bible or religion. Graduates of "conforming" schools are favored by exemption from some examinations for the universities; one hundred dollars is to be given to each "conforming" school for the purpose of sending its teachers to Japan on educational excursions and other advantages are offered. The Southern Methodist school at Songdo, a "conforming" school, received \$600 for its library. In Japan the Educational Department of the Government made a rule that private universities shall allow only graduates of "conforming" schools to take entrance examinations.

Some remarkable revival meetings were held in Seoul last winter by the Rev. Kim Ik Tu, Moderator of the Presbyterian General Assembly of Korea. Much attention was given to faith healing, probably due, in part, to the visit of James Moore Hickson to the Orient. Whether or not any remarkable cures were wrought may be questioned. But the sunrise prayer-meetings, where 600 people gathered for an hour in the intense cold, and the crowded evening services, where 6,000 people filled every inch of space in building and grounds to listen to

the simple Gospel from a plain man, were immensely impressive. Rings, watches, ornaments of every kind, and money gifts as large as \$400, testified to the benefits received.

Church attendance has increased in Korea twenty-five per cent. during the past year. All schools are crowded, so that dormitories intended for fifty are

occupied by one hundred. Tuition fees have been increased; still there is a large waiting list.

In Korea there is a wide-open door. The heart of this hospitable and kindly people are more than ever receptive to the Gospel, with its inspiring and uplifting message of faith, hope and love.

*Missionary Review of the World.*

## VENI, VIDI VICI, OR FIELD DAY AT SOONCHUN

*Soonchun, Korea, Dec. 15, 1921.*

The baby of the family always cries or crows the loudest and so must the baby school of the mission and of Korean Missions. Moreover the first year of its life is fraught with about as many problems and as much anxiety to the parents as each individual therein could have cost his parents. Problems of equipment (never an end of "necessary" purchases)—problems of curriculum and its adjustment, of organization and of fusion of various and diverse dispositions into a harmonious and united faculty all these take time, thought and energy and leave little for "non-essential" frills. But play is essential, especially in a boy's school, and the question oft repeated by the teacher of physical culture seemed never to be solved: "How can we grade these grounds so that they can play and drill? The slope was gentle but none the less a slope too great to make a ball go straight or a drill-

ing body either. No matter how one tries to adjust the budget nothing was there for athletics, and nothing for grading! What could be done? *Eun Sansang* (Teacher Eun) was not a man to give up. Failing with the missionary he tackled the boys—organized an "Energetic Club," divided into groups by grade, each with its taskmaster, who kept time and directed the efforts of 50 boys, more or less. These taskmasters (or monitors) held daily prayer meetings and then the boys subscribed their time to the task at from 85 to 300 "chicky" loads of dirt each. The school furnished the picks, a cart and some shovels and soon the dirt began to fly. Morning, noon, and night, boys of the rich and boys of the poor, discarding silk coats, or torn waistcoats, side by side they toiled, digging, shovelling, carrying dirt, even the teachers had their shoulders under the burden and "chickies" (the sign of the laborer) fitted shoulders that never before stooped



Graded School Grounds, Soonchun, Korea.



Geo. E. Watts Male Academy, Soonchun, Korea.

to carry anybody's burden! Literally thousands of loads of dirt were carried on their backs, or dragged in a horse shovel, or by cart, until one day, with a supreme effort the ground was rounded up, and the little tots put to removing the last pebbles and rocks, and behold as pretty a little amphitheatre as one often sees on High School grounds! But this was not all—within the school he was working hard on a rule passed to put all High School boys in uniform (and anyone who knows how long a Korean looks before he releases a yen knows that non-essentials are hard to sell! But persistence wins and November twenty-third, the day of the field meet found every boy in full uniform, carrying the name of their greatest benefactor (Watts) in the center of their cap maltese cross, while their buttons were tipped with azalea (the Chinese name for the school.) Drilling went on unostentatiously, but none the less efficiently, as the final exhibition shows. The Chief of police and local military men remarked that their soldiers could not beat that drilling!

Western play also had its place, for the first game of Rugby football in this country was played between the first and second grades, with forward passes, line bucks and end runs, a sensational pass bringing the score up to 25-7 in favor of the upper grade; basketball had less skill but goal throws gave the winners 4-0. The field was laid for a 100 meter oval and races of all sorts and descriptions were conducted, participants including the American children, Chinese Japanese school children, Govern-

ment school pupils, police and Yangban (gentlemen). Prizes consisted of paper books and pencils, or towels, contributed by the Parents Association and friends of the school. The girl's school was there *en masse*, and took their share in the races, arithmetic contests, ball tossing, etc. Altogether a crowd well over 1,000 watched the performances for whole days and pronounced it a success! Tea was served distinguished guests (including the local magistrates) and bulletin "newspapers" issued ten times gave current comments on the day, list of contributors, etc. The principal was out in the country visiting four churches three days before the event was "pulled off," so all the arrangements were made and carried out by the boys and teachers with a long pull, a strong pull and a pull altogether. No one stood back to let the other fellow have the hard job. None said he was tired, though two games of football (including Association Ball) plus basket-ball, marathon race, etc., taught them what weariness is. Next day the boys gave a rising vote to the teachers who made them work so hard! And the happy spirit in the school which has prevailed ever since makes the principal feel 'twas worth while. And we're sure that could the kind friend who donated the athletic equipment, footballs, basket-balls, etc., have been there he would feel the investment was not wasted. The teacher asked the boys "Who's here today?" and after they had named all others, they answered his repeated question with "God's here!"

J. C. Crane.



**MISS DOWD'S SCHOOL IS TUMBLING DOWN! IT MUST BE RE-BUILT AT ONCE!**

REV. R. E. McALPINE, D. D.

**A**LL of you know who Miss Dowd is, of course! If you don't, then just address some serious remarks to yourself as a "back number," join the nearest Primer Class in Missions, and hurry and catch up with the procession.

There now! To the entire procession let me proceed with my remarks. You know then that for thirty years and more, Miss Dowd has been quietly, modestly and most consecratedly, doing a work that surely the angels in heaven are singing about. She has been gathering in young girls in danger of moral death (through poverty, misfortune or the cupidity of inhuman parents), she has sheltered these waifs, given them a fair education, trained them to make perfectly wonderful articles with needle and silk, sold these beautiful things till the girls now practically sustain themselves while in school; then when graduated, the girls go out with ability to support themselves and either work as teachers, Bible women, or as the good wives of Christian husbands. Thus by tens and fifties, these girls who were in danger of becoming human driftwood, or worse, a moral blot in the community, are being developed under strong Christian influences into fine women, genuine assets to society.

For all these years this grand work has been done in a ramshackle house, more loose-jointed than the Austrian Empire. It has been propped and patched till it is against Scripture to add any more new stuff to the old chicken-coop. Every stiff breeze threat-

ens to tumble in a sliding door or glass one smash among the busy sewing girls and gash them up. Some distressing accidents have already happened because of this tottering old shack, and now fundamental rescue is needed. They are on a fine, well located lot: the equipment plan for next year puts down \$40,000.00 for this school, and it will take every cent of it to give what is needed. I have every confidence that our grand old Church will give this amount in due time; but what we wish to state in as "large letters" as possible is the immediate need of this equipment. By hook and crook the house will have to do this winter, but by next summer at latest, it is in genuine truth, a matter of life and death that the funds be in hand so that the building may be erected before another winter rolls round. In fact we are going ahead right now and putting up some essential parts in the rear, and have plans all ready to erect the main part just as soon as the cash shines over the horizon. As I am chairman of the mission committee appointer to care for this school, Miss Dowd has laid on me the responsibility for getting this equipment. Now I turn to our entire Church and appeal with all possible energy, asking them to come speedily to the help of Miss Dowd and her noble work. Don't hamper this school any longer.

*Susaki, Japan.* Thanksgiving Day,  
1921.

**KUNSAN ANNUAL PUMPKIN PARADE**

LAVALETTE DUPUY.

*Dear Friends:*

The second annual pumpkin parade is just over, and I hasten to share with you the good news of its success.

One hundred and twelve choice pumpkins found their way to Church

this morning for the first time on the heads of as many smiling girls, and such a pile as they raised in front of the pulpit! You might think that the novelty had worn off after the first trial last year, but such was not the



Annual Pumpkin Parade, Kunsan, Chosen.

case, and the children sang their songs and entered into the worship like folks who *feel* what they sing and hear.

The Boy's School, not to be outshone entirely, brought a large offering of beans, rice, turnips, etc., amounting in all to 45 yen's worth, but the girls are still a bit ahead as they brought more than twice as much in proportion to their number!

The whole offering at Church came to more than 320 yen. (about \$160), and when it was announced before the service closed the feeling and interest was so keen that the whole congregation broke out with applause.

These pumpkins are so much in demand we have decided that instead of thinking up a new "stunt" every year we are just going to make pumpkins our business in life!

I couldn't resist taking a new set of pictures, but nothing can touch the real sight with its vivid coloring. I wish you might see it. Plan your next visit to the Orient in time to see the annual pumpkin parade of Kunsan as well as the cherry blossoms of Japan.

All the school girls in Kunsan send their love and best greetings.

## PADRE CICERO

REV. G. W. TAYLOR.

**I**N the interior of Northern Brazil, at the southern end of the State of Ceara, in the little town of Joazeiro, which is about six miles from the city of Crato, there lives a Catholic priest, by the name of "Padre Cicero" (Padre means Father or Priest). This priest, a man of seventy years of age, is said to be holy and possessed with prophetic knowledge and supernatural and miraculous powers, and is worshipped by the people of a large section of that part of the country, as divine. Pilgrimages are made

from all parts of Brazil to this prophet by multitudes of people who wish to be healed of every sort of disease and infirmity and he has become immensely wealthy by the presents, large and small, that have been bestowed upon him by the pilgrims who have visited him. Many of these pilgrims come from long distances on foot, others on horse back, for the town is thirty or forty miles from a railroad. On every hand we can see men, women and children wearing, usually strung around the neck, medallions and charms

of this priest, which they wear constantly as a protection from sickness or harm or for good luck. They are seen around the necks of naked children in the streets, bare-bodied workmen in the fields and women in the houses.

The other day I was bathing in a river near a town where we were preaching and I noticed that the boys and men, who were bathing there, did not remove their charms during the bath.

It is not an exaggeration to say that "Padre Cicero" is worshipped, for the people believe that he has divine powers and bow down before him in reverence. He can hardly leave his house, because the crowds in their eagerness to receive some benefit from him, throng him, touching and kissing his clothing and even kissing his shadow on the ground. He has great influence throughout a large region, and rules with the power of a monarch, ordering even the death of persons he considers his enemies, and there are always willing servants ready to do his bidding, whatever the command.

Padre Cicero until recently had a *holy bull*, which also was possessed of divine powers, and which was worshipped by the people. Garlands were put upon head and feet and presents of every kind from food to jewelry,—presents suitable only for persons often—were presented to it in homage and devotion. Promises (a strong term here) were made to it, as for instance, if this holy bull would cure certain diseases, or prevent certain calamities, the person making the promise would fulfill certain obligations, pay certain sums, offer certain presents, or undergo certain hardships, or the like. Many witness to the miraculous cures and marvelous works that were done by this holy bull.

Not long ago, a doctor in that vicinity sent a man to the home of this holy bull and had it killed. As a result of this act of sacrilege there were many fights and riots, in which eight people were killed and many others wounded.

It is a singular fact that this place is the center of outlawry here in the north. In this neighborhood there are probably more outlaws, *congaçeiros*, as they are called, than in any other section of Brazil. Every politician or man of prominence has his band of outlaws whom he sends to do any dirty work that will gain his point or strengthen his power. An insult is often revenged in this way. *Congaçeiros* are ordered to go to home or store of the man, upon whom the revenge is to be taken, and to kill persons or cattle, or burn property according to desire of the injured man.

A few days ago, the sixteenth of December, to be exact, I preached in the town of Aurora, not far from the home of Padre Cicero, and the terminus of the railroad. While there I talked to a prominent citizen of the town and his son, in their dry-goods store, about the son's coming to Garanhuns to enter our school. We were not able to take the boy, however, as we have no dormitory for the school, and have no more room in our home for other boarders. The man is not a believer in the Gospel, but is friendly to Protestant work.

Only a few days after we left the town we got the news that the *congaçeiros* had attacked the store and residence of this man, and being resisted by him, retired and returned later reinforced, burned the store, shot the man's wife, only wounding her, however, and imprisoned the family in their home. The man was successful in escaping to a neighboring town.

The small band of military police there drove them from town, but the next day, being greatly reinforced, the outlaws attacked the town, with a great deal of shooting. Soldiers were being rushed there from other points, was our latest news.

Since this occurrence at Lavias, the next town on the railroad and a large town, a prominent man sent a *congaçeiro* to the home of the mayor of the town and had the mayor's son killed because of personal difficulties. The people are appealing to the Govern-



ment for soldiers to be permanently stationed in these towns as the only solution of *conqaceiroism*. As we see it, the only thing that will abolish this outlawry is the Gospel of Jesus Christ. As shown above, these outlaws do not respect the right of even military police to oppose them. The solution by force

will only change the trouble into open and general warfare.

In the town of Cedro, in that same section, I spent two nights, in December, in the home of one of those outlaws, who now lives in peace, has a respectable business, and preaches the Gospel, directing our Church there.

### THE ESCOLA EVANGELICA AMERICANS AT CAMPO BELLO, BRAZIL

THE school in Campo Bello was opened in May 1921 by Miss See and Mrs. Armstrong and the picture was taken six months later. Of the entire group, owing to illness and other causes, eight pupils were missing. The year closed the last of November, with twelve girls in the boarding department and thirty-five boys and girls in the day school, making a total enrollment of forty-seven. The school has been steadily gaining the favor and patronage of the people of the town and of those in the outlying district, despite many petty persecutions, until now, under the united and consecrated efforts of Miss See and Miss Marchant, it has almost doubled itself.

At present the work is carried on in rented buildings. A suitable school building and proper equipment are very sadly needed to carry on what has been, so successfully, begun.

There are dozens of cases like this in our various mission fields, which emphasize the absolute necessity that the Church should adopt some measure of supplying our Committee with an equipment fund additional to the funds that are needed to meet the expense of the current work. If there should be any change in the plan already adopted by the Assembly to meet this need it ought not to be such a change as would result in the failure to provide for our urgent needs in connection with this part of our work.



School at Campo Bello, Brazil. The school was opened in May, 1921, and this photograph was taken six months later.



#### A HAPPY GROUP OF DADS.

The above photograph was sent to us by Mr. I. S. McElroy, who says that since he saw his friend from China, Rev. Kerr Taylor with his two, appear in the Survey last year, he has been burning with pride and envy to let his friends see how they grow in Japan. The picture was taken in Karuizawa in 1921 and steady growth is reported from all the babies you see. There are two girls and two boys—Juniors. Jessie Woodrow McElroy and Alice Wilson McElroy, Jr., J. E. Cousar, Jr. and J. H. Brady, Jr. "It certainly was a happy day we all had together."

#### HIDDEN TREASURE

1. Why is it necessary for the missionaries to learn to speak French before going to Congo?

2. Some co-operative work in the Congo, what is it? Editorial.

2. Conference results, what?

4. No doctor in 60 miles, and some serious cases of illness, where, and what would you do?

5. Attention! A great need in Brazil! how will you answer?

6. Some interesting facts about the opening of our work in Korea, what are they?

7. A wonderful vision, and the result, what?

8. Bought for \$46 who and why?

9. Clothes versus shoes strings, where?

10. An S. O. S. from Africa, pray for the answer.

11. An improvised cot canopy, what was the necessity?

12. Twenty-five running days to travel 2,000 miles, why and where?

13. Faithful unto death, who?

14. Pastor Wang carried off by whom?

15. Some things will make you a "ding" good missionary, what are they?

16. Held up in broad day light on the Grand Canal, who?

17. They got the grounds graded, how?

18. An urgent need from Japan, what are you going to do about it?

19. What were some of the gifts to the "holy bull," and what was he supposed to do for the donors?

#### SENIOR FOREIGN MISSION PROGRAM FOR APRIL, 1922

Arranged by Miss Margaret McNeilly  
Topic—Africa

Hymn—Jesus Saves.

Lord's Prayer in concert.

Minutes.

Roll Call—Answer with an item of missionary interest about the Congo.

Business.

Devotional—Matt. 18:10-14.

Prayer for Africa.

Solo—selected.

Quiz—Hidden Treasure.

Topical—Monthly Topic

Our Lusambo Field.

Hymn—The Morning Light is Breaking.

Things About Mutoto.

Letter from Mrs. Bedinger.

Prayer—For the special needs as brought out in the program.

Hymn—Watchman Tell Us of the Night.

#### Suggestions

For roll call, items from Mr. Bedinger's book, *Triumphs of the Gospel in the Congo*, also the *Life of Dr. Morrison* by Mr. Vinson, will add to the interest.

Divide the Monthly Topic among several members.

Have the articles told, not read.

Pray earnestly for Africa at this time, especially for the medical work. Make special prayer for the 34 volunteers who are waiting to be sent to all fields.

COMPARATIVE STATEMENT  
FOREIGN MISSION RECEIPTS.

Receipts applicable to Regular Appropriation:

	<i>February</i>	1922	1921
Churches		\$ 45,729.39	\$ 58,553.92
Sunday Schools		968.15	1,010.90
Sunday Schools—Educational		1,159.16	
Sunday Schools—Mexico			1,120.92
Sunday Schools—Miscellaneous			20.00
Societies		18,058.50	14,613.29
Societies—C. E. M.		178.54	212.76
Miscellaneous Donations		3,015.59	4,116.78
Miscellaneous Donations—Sundries		5.00	
		<hr/>	<hr/>
		69,114.33	79,648.57
Legacies		90.62	13.91
		<hr/>	<hr/>
		69,204.95	79,662.48

Eleven months, April 1, 1921 to February 28, 1922, inclusive:

Churches	\$552,980.76	\$561,850.18
Sunday Schools	11,525.51	12,358.56
Sunday Schools—Educational	19,238.53	
Sunday Schools—Mexico		24,905.04
Sunday Schools—Miscellaneous	232.64	907.95
Societies	125,768.49	108,241.75
Societies—C. E. M.	1,005.32	2,002.88
Societies—Miscellaneous		82.69
Miscellaneous Donations	34,802.12	42,770.53
Miscellaneous Donations—Sundries	5.00	29.31
	<hr/>	<hr/>
	745,558.37	753,148.89
Legacies	2,967.53	3,303.30
	<hr/>	<hr/>
Total for Regular Budget	\$748,525.90	\$756,452.19

Initial appropriation for year ending March 31, 1922	\$1,254,864.13
Deficit March 31, 1921	242,626.58

Total Initial Appropriation and Deficit \$1,497,490.71

Receipts for objects not in Regular Budget 127,947.60

Appropriations for objects not in Regular Budget 127,947.60

Nashville, Tennessee, February 28, 1922.

EDWIN F. WILLIS,  
Treasurer.



# The Woman's Auxiliary of the Presbyterian Church in the United States

MRS. W. C. WINSBOROUGH, SUPERINTENDENT AND EDITOR  
257-259 FIELD BUILDING,

ST. LOUIS, MO.

## A FEW SUGGESTIONS FOR CIRCLES

**T**HIS is the month the Circles start anew upon a new year's work. The membership has been shifted, new faces meet you at the Circle meeting, a new Chairman greets you, and you must now plan so that the work of this new Circle for this new year shall surpass that of every previous year in prayer, in study, in personal devotion to the work of Christ. It is high time then to plan the work carefully and prayerfully, to keep eyes and ears open to catch new ideas and opportunities for service, and to form a clear idea as to the work which your Circle intends to do this year. Every circle is a law unto itself as to the line of work or study it shall undertake, but in order to achieve the best results it is advisable that each circle shall outline for itself a definite plan of work and study for the year.

During October and November the Circles should be Home Mission Study classes, and during January and February they should be Foreign Mission Study classes, in both cases using the text-books recommended for the season.

Bible Study should be given a definite place in the programs. Some Circles set aside thirty minutes at the beginning of each meeting for Bible Study and then devote the remaining time to other matters.

For those Circles which wish to present a second missionary program during the month, the Circle program in the Year Book has been prepared.

The schedule of Circle duties prepared by the Executive Committee of the local auxiliary is a great help. This schedule should be prepared at the be-

ginning of the year and should include as far as possible all duties which are usually performed by the women of the Church, such as caring for the communion service, furnishing flowers for the pulpit, etc. Each Circle should also act as hostess to the auxiliary at least once during the year.

Many and various are the activities which are being undertaken by the Circles:

- Serving supper to the "Business Women's Circle."

- Out-fitting of missionaries and missionaries' children for their furlough in the United States.

- Sewing for crippled children's hospital.

- Making quilts which are sold and the money given to Home Missions.

- Acting as custodian of Church kitchen and dining room furniture.

- Appointing a visiting committee of two to visit strangers and the sick. A new committee is appointed each week.

- Holding Sunday afternoon meetings at the jail. A group goes with the assistant pastor each week.

- Supervise and conduct mission Sunday Schools.

- Co-operating with colored pastor in work for the uplift of the Negro in your city.

- Sending a delegate to the Colored Conference at Tuscaloosa.

- Supporting a native helper for our foreign missionary in China.

- Helping an aged minister at Christmas.

- Looking after the college girls in the city, including the girls in Business College.

- Sewing for the poor.

- Sewing for city nurses' Associated Charities, and the Orphans Home of your Synod.

- Aiding White Detention Home and helping unfortunate girls in every possible way.

- Making "White Cross" supplies for our hospitals in foreign lands.

## The Exceptional Circles

In addition to the previous suggestions which apply to all Circles, there are a few activities which are especially

suitable for the exceptional Circles—the Business Women's Circle, the Girls' Circle and the Shut-In Circle.

#### THE BUSINESS WOMEN'S CIRCLE.

Serve a hot supper the night of the meeting. This should be served by the General Circles of the Auxiliary in turn, though the Business Women may pay for the food provided.

Begin the meeting promptly and close at a definite time even if all business has not been disposed of. Allow half an hour after supper for social time before the meeting begins. Emphasize the social life of the Circle especially in cities where many girls are lonely.

Have a special fund for helping members who are out of employment or are working their way through school.

Have special addresses at the meetings by business men and women, secretaries of Y. W. C. A., Social workers in the city, Missionaries, etc.

Always have a Prayer Band.

Have one committee which keeps in touch with the members and reminds them of the day of meeting. Have another committee which keeps in touch with members who are ill or in trouble.

Have some definite work for this Circle. Some educate a mountain girl, others clothe an orphan, still others educate and clothe a girl in one of the Foreign Mission schools.

#### THE GIRLS' CIRCLE.

Let this Circle have charge of one meeting of the Auxiliary during the summer when they are not in school. Missionary dramatics especially appeal to the young.

Give them also some definite work to do such as: clothing an orphan in a local orphanage, making candy for sale, giving parties, making scrap books for children in hospitals, collecting Sunday School cards and charts and sending them to the missionaries; fixing baskets of food and carrying them to needy people during the

Thanksgiving and Christmas seasons, visiting and carrying flowers to Shut-Ins.

#### THE HOME CIRCLE

This Circle includes not only elderly people, invalids and non-resident members, but also the mother whose many home duties prevent her from attending, the young matron, who for a time is kept at home by small children, or any who are kept at home because of the various accidents which can make even the youngest among you a shut-in for a while. Remember that often their minds are just as active, just as eager for service as any other member of your Auxiliary. You should constantly endeavor to make your Home Circle feel that they are really a part of the Auxiliary. There are some phases of work which are suited to this Circle and they should be urged to take part in the work.

Let the chairman encourage united Bible Study in this Circle by using the Grace Saxe question slips in connection with certain selected chapters in the Bible. The questions may be filled out for each chapter, studied and turned in to the chairman when she makes her monthly visit.

Blessing boxes should be distributed to each member of this Circle with perhaps a leaflet which emphasizes the blessings which are to be found in every life. Mission study books may be read as well as new missionary leaflets.

The chairman should visit the members of her circle each month and should always have free literature to distribute.

Special Prayer lists may be mailed to members of the Home Circle and the Prayer Calendar should be emphasized.

A MISSIONARY SURVEY and a Church paper should be found in every one of these homes. Let others pass their papers on after they have read them.

Non-resident members should receive cards monthly, if possible, from the society. The Church Bulletin should be mailed at least monthly and a letter

should be sent annually urging that they affiliate themselves with a church in the community in which they live if they have permanently moved from your locality.

Encourage the use of automobiles to

bring those to church who are unable to come otherwise.

Let the secretary keep a list of the birthdays of the old and infirm members and always remember them on that day.

## THE BUDGET

THE Budget represents the same standard of efficiency in the management of financial matters of the Auxiliary that it represents in the business world. It means foresighted planning; it means a definite goal toward which to work; it means a well balanced division of the funds which pass through the hands of the women so that the work of the local church shall not be neglected, while at the same time Assembly's causes receive their just share.

Every society should adopt a definite Budget for the church year. It should be a minimum budget and should represent the least that the society is going to give for the year. It is also an "over and above" gift and is in addition to what the members give through the church envelopes. It should include a certain amount for every cause of the church, using the percentages recommended by the General Assembly as far as practicable.

In arranging the Budget, it is advisable for the President and Treasurer to meet and arrange a suggestive budget and to present this at the meeting of the Executive Board for their careful consideration. After it has been carefully considered and adopted by the official Board, it is put in the hands of the Circle Chairmen to present to the Circles for their approval and is then divided among them pro rata for collection. The most satisfactory plan for raising the money in the circles is for each woman to make a pledge of the amount she expects to give each month toward the budget. This pledge is entirely a free will pledge and she is expected to bring to each circle meeting her amount for

that month. The Circle Chairman may appoint a secretary-treasurer to check over these amounts and turn the total over to the Treasurer of the Auxiliary. All gifts from the Circles should pass through the Auxiliary treasurer. If a circle has raised its pro rata share of the Budget and wishes to contribute to some exceptional cause, it should not do so without the approval of the Executive Committee. Remember always that Circles are not complete organizations within themselves but are part of the whole Auxiliary.

In making the budget many things must be taken into consideration and many successful plans have been worked out. Besides the gifts to Assembly's causes, the budget must also provide for all the expenses of the Auxiliary and the local work of the Church; expenses of delegates to Conferences—Montreat and elsewhere—expenses within the local society, such as literature for Auxiliary and Circle programs, etc. Auxiliaries should have ample funds for their running expenses. Often the investment of a few dollars in an attractive missionary meeting results in interesting members who have not been reached before. *Guard the amounts given to causes outside the church.* Remember that we, as members of the Presbyterian Church, have our first responsibility to our own church work. The debt we owe as Christian women to civic and welfare work, we should meet as individuals, not as an Auxiliary.

The first step, then, is to determine what proportion of the whole is to be set aside for ourselves and what portion to Assembly's causes.



Of the amount set aside for "ourselves" a certain sum should be allowed the Secretaries of the various causes to advance their departments of the work and they should be urged to use this amount in such way as they think best.

Suggested items of divisions may be as follows:

<i>For Ourselves</i>	<i>For Others</i>	<i>Causes</i>
Incidentals	Assembly's 60%:	
Synodical and Presbyterial Dues and delegates to Presbyterial meeting.	Foreign Missions 33.3	
Delegates to Conferences.	Home Missions 16.	
House and Grounds—kitchen furnishing and such things.	C. E. & M. R. 7.5	
Reserve Fund (for unexpected calls).	S. S. Ex. & Pub. 2.	
	Assembly's Training School . . . . . 6	
	Bible Cause . . . . . 6	
	S. P. & C. . . . . 40%:	
	Schools and Colleges	
	Presbyterial Home Missions.	
	Congregational Home Missions	
	and local charities.	
	Reserve Fund.	

In adapting this budget to your own local Auxiliary, take out the amount which has been decided as necessary "for ourselves"; set aside a certain definite sum for the "reserve fund," under the amounts given for others and *then* divide the remainder accord-

ing to Assembly's percentages—60 per cent for Assembly's causes, 40 per cent for S. P. and C. work, if these are the percentages recommended by your Synod. The importance of setting aside of a good sized undesignated "reserve fund," to meet unexpected calls, both in the amounts allowed "for ourselves" and in the amounts apportioned "for others," can not be overemphasized. Unexpected needs are continually arising and these calls must be met without reducing pledge to other causes.

During the consideration of the Budget, both in the executive meeting and in the Circles; and in every other phase of our Church's work which touches the financial side, emphasis should be placed upon the spiritual side of giving. The giving of money to the Church is as real and important a spiritual factor in the life of the members of the Auxiliary as any other part of their work and members should be as carefully educated in Stewardship as in Prayer, Bible Study, or Mission Study. Giving to the Lord is an act of real worship.

## SOME RESULTS OF THE SUMMER CONFERENCES FOR COLORED WOMEN

**I**F you—all the white women of our Church—could only sit here for awhile and read the testimonies which have been coming in from the delegates to our Southern Colored Conferences, letters filled with gratitude for the privilege of attending the conference with its wonderful spirit giving power; letters filled with prayer for the work; letters which tell of work begun, on a small scale, it is true, but always with the vision of greater things to come, then—the full meaning of what these conferences are destined to stand for among the negroes of the South might come to you. In every case the organization

and success of the work has been brought about by the delegate with the assistance and co-operation of the white women of her locality.

These few extracts may give a bird's eye view of the results of these conferences:

"I would not write until I had performed the work given me to do. I have organized the Sunday School, the Community Center, and the Sewing Class.

"In 1919 I was a delegate to Tuscaloosa, Alabama. Since then I have organized a club at my home among our women with forty members. We have a Bible Study class but our main object just now is to build a school house. In our community we have about 150 children going to a

one room building and we are trying to make our building larger."

"I have no words to express how much the Conference meant to me. When I came back we organized a Bible class and have a fine one with about twenty-five to thirty members."

"We have a Bible class composed of all

denominations taught every Wednesday evening. Sometimes we have as many as fifty or sixty in attendance. We are traveling very slowly but we are getting in shape to do some real good community work that is so much needed among our people."

"We are planning to bring the largest number of delegates to Gammon this year."

### HAVE YOU ORDERED YOUR YEAR BOOKS?

#### YEAR BOOK OF PROGRAMS 1922-1923

Twelve Programs for Auxiliary Meeting — Twelve Programs for Circle Meeting. Twenty-four Devotional Studies

Every member should have her own copy—price 5 cents each.

Literature for Auxiliary Programs .....\$ .75 per year

Literature for Circle Programs..... .75 per year

Literature for *both* Auxiliary Programs and

Circle Programs sent in one package..... 1.00 per year

When ordering state *plainly* which literature is desired.

#### THE WOMAN'S AUXILIARY

256-259 Field Bldg. St. Louis, Mo.

### WORK AMONG THE COLORED PEOPLE IN THE CHARLESTON PRESBYTERIAL

SINCE December 1, 1918, the Charleston Presbyterial has employed a community worker to work among her people on the four Sea Islands of South Carolina. She has worked faithfully and has earnestly endeavored to leave nothing undone that would uplift her people spiritually, morally and socially. Daily visits are made from house to house in every section where she is located. By these visits the true condition of the people is learned and they are helped by advice and prayer in whatever way their situation demands. Often a sick, invalid or distressed case is found. There have been several cases of typhoid and malarial fevers that have been nursed and made comfortable by her. But for her their sufferings would have been more intense as on some of these islands there is no physician or drug store.

Mothers meetings, group meetings, and

night classes have been organized where Bible teachings and mutual talks are given. Great interest has also been shown in the meetings where sewing is taught. A sewing class is conducted in connection with this work in each section. In this class girls of school age are taught to sew according to the course prescribed at the Conference for Colored Women held in Tuscaloosa, Alabama, September 1918. At these classes a few minutes each day are given to devotional exercises, and short talks are given which will help the girls to become good Christians and useful women. Over one thousand girls have been enrolled in these sewing classes.

A Sunday School with an enrollment of twenty-two was organized in a section where the distance from the Church was too great for the children to attend.

Mrs. Alex. Sprunt.

# AMMUNITION

CONDUCTED BY MISS CARRIE LEE CAMPBELL,

306 WEST GRACE STREET.

RICHMOND, VA.

## THOUGHTS OF A SECRETARY OF LITERATURE LANGUED OUT

They ask me where I learn these things,  
And how I know so much.—  
I write around to all who know,  
With Committees keep in touch.

*(Shows leaflets).*

If you want anything on the Indians soon,  
Or a play on the Mountaineer,  
I can help you out, because you see,  
I have them by me here.

*(Shows Home Mission leaflets).*

Negroes, Mormons, and Frontier folk—

I have leaflets on these, too,

Because Atlanta gets them.

Their best they will send to you.

*(Shows more Home Mission leaflets).*

What do I know about Foreigners?

Just what everybody knows.

I write to Atlanta to find out—

And they have a book on those.

*(Shows Home Mission Study Book).*

And of other things of Missions at Home

I have a rich supply.

All these things you, too, can have,

If you'll take the trouble to try.

I know every need of the widow, too,

The Louisville Committee meets,

Together with the Preacher old,—

I have Leaflets from Dr. Sweets.

*(Shows Dr. Sweets' Leaflets).*

From the Richmond office I receive

Publications more than a score,

That will help to start new Sunday Schools

Where there were none before.

*(Shows pile of Sunday School literature).*

On Missions around the whole wide world,

Where the sun does never set,

On our seven fields, some large, some small,

The "last word" from Nashville I get.

*(Shows maps and charts from Nashville).*

They ask me how I know what I know.

But I'd know no more than they,

If I didn't read from front to back,

The whole of the good SURVEY.

*(Shows the Missionary Survey).*

I keep the SURVEY near my heart,

And read some every week,

In many easy lessons thus,

I learn things to speak.

Then I put away in mind and heart

Things to tell by word of mouth.

The source of all these? you ask?—

Presbyterian of the South.

*(Shows the Presbyterian of the South).*

They do say this Secretary

Has plans for every age.

The secret of this knowledge is,—

She reads the Woman's Page.

*(Shows Woman's page of Presbyterian of the South).*

Another great joy there is to my soul.—

The people I serve now Care:

For, of all things at home and abroad

They learn in the Calendar of Prayer.

*(Shows the Calendar of Prayer).*

They ask me why I seem to have

For the Church's work some fervor.—

Because every week of the world,

I read the Christian Observer.

*(Shows the Christian Observer).*

Did you ask me where to find

Some programs in a book?

Two for every month in the year?—

Why here they are, just look.

*(Shows Year Book of Programs).*

Sometimes I have facts at hand,

That come from other places.

And that's because I love to read,

In the Review, of other races.

*(Shows Missionary Review of the World).*

And the Boards of other Churches,

Have leaflets racy and rare,

Playlets, charts, and posters good,

They are willing with us to share.

*(Shows other leaflets).*

I have Study Books full of facts,

And "guides" to help you through,

Each one here would but these gems,

If their value they only knew.

*(Shows Study Books).*

I pay a few dollars for all my wares,

From which I get my knowledge;

They tell of things around the world,

'Tis good as any College.

These give me news of all the Church

Of Home and Foreign Missions.

From these I learn most all I know,

And feed my great ambitions.

*(Points to all Literature).*

"I'm not afraid of a learned man,

I care not how he thunders;

I can match everything he knows

With just as many wonders.

Women, nothing's so cheap as these:

Some papers cost five dollars."

Save up and buy our own Church news,

Give up some frocks and collars.

As Secretary I keep myself

All clothed in information,

Which every worker here may have,

If she writes to the proper station.

*(Here she throws around herself a large cape covered with leaflets of every kind).*

Many of these I've come to know,

And found good and true,

And as Secretary of Literature,

I pass them on to you.

And all these treasures are your own,

Some for money, more for asking.

And soon in the heat of burning facts,

You'll find your soul a-basking.



# Publication and Sabbath School Extension

BRANCH DEPARTMENT AT TEXARKANA, ARK.-TEX.  
PUBLISHING HOUSE, 6-8 North Sixth Street, Richmond, Va.

## THE NEW READING COURSE FOR SUNDAY SCHOOL AND YOUNG PEOPLE'S LEADERS

GILBERT GLASS, D. D., *General Superintendent.*

THE readers of the SURVEY will no doubt be interested in the new reading course for Sunday School and Young People's leaders which has been announced by the Presbyterian Committee of Publication. It may be safely assumed that all SURVEY readers loyally support and promote all movements looking toward the training of leadership and the building up of more efficient programs of service for the Church. We are therefore counting on the co-operation of the SURVEY family in getting this important plan under way as rapidly as possible.

### WHY A READING COURSE?

Many conscientious Sunday School workers feel very keenly their need of greater knowledge and better equipment.

For the present it may seem to them impracticable to take up thorough teacher training study, using the Standard Diploma Course or even the one year Certificate Course.

For such Sunday School workers the reading course outlined below has been arranged. We believe it meets a real need and will receive an enthusiastic welcome on the part of many earnest teachers and officers. It is not to be a substitute for teacher training courses. On the contrary we fully expect the formation of many teacher training classes as the result of the reading of these interesting books.

### HOW THE READING COURSE CAN BE

#### TAKEN:

a. *By Individuals.* Order books as needed and read carefully as oppor-

tunity offers. Make notes on important items during the reading of the book. At the close it will be well to look over the book again for a clearing up of important points. Avoid hasty reading merely to finish the book. Best results will be obtained by reading a chapter or two a day until the book is finished.

b. *By Groups.* Those who work in the same department of the school's activities may form "reading circles" for the reading and discussion of books relating to their particular work. For example, all the officers of the school may read together books on Administration. So with Beginners, Primary, Junior, Secondary and Adult workers. This reading should be informal, members of the group taking turn and pausing for discussion when interesting points arise.

Whether one of these or another plan is followed in the reading, a brief statement of the contents and practical value of the book, in fact a brief book review not exceeding 100 to 200 words must be sent to the Department of Sunday School Work in order to receive credit.

#### CREDIT FOR READING:

Credit may be received by individuals and also by schools. Individuals who have read five books as indicated above will receive an attractive reading course certificate. Of these five books three must be general in character and two must relate to some special department or phase of Sunday School work. A primary teacher, for example should read three books on the organization and administration of the school, pupil study, devotional train-

ing or teaching methods, and two on specialized Primary work. (See list below.)

Schools will be accredited and receive a certificate of honor in either of these two ways:

a. When every officer and teacher in the school has read and reported on at least one book in the list below.

b. When more than fifty per cent. of the officers and teachers have received individual credit by the reading of five books as specified.

### How To SECURE BOOKS:

Books may be secured in several ways:

a. Bought by individual workers for private possession or to be contributed to the Worker's Library of the school after reading.

b. Bought by the school out of current expenses or special funds to form a nucleus of a Workers' Library.

c. Presented to the school by some individual or class. This will be a fine investment of consecrated money.

The reading circle plan will be found to be economical and effective.

The following list is classified for convenience in selecting books of a general and special character.

<i>General</i> (To be read by all)	Price
The Unfolding Life—Lamoreaux.....	1 00
Secrets of Sunday School Teaching— Pell .....	1 50
The Church School—Athearn.....	1 75
<i>Administration</i> (Officers)	
How to Conduct a Sunday School.... —Lawrence .....	1 50
<i>or</i>	
How to Run a Little Sunday School —Fergusson .....	1 00

Training the Devotional Life—Weigle and Tweedy .....	75
<i>or</i>	
Plans for Sunday School Evangelism —Brown .....	1 50
<i>Cradle Roll Department</i>	
The Cradle Roll of the Church School —Chapin .....	1 00
Child Nature and Child Nurture— St. John .....	85
<i>Beginners Department</i>	
Lessons for Teachers of Beginners— Danielson .....	75
How to Tell Stories to Children— Bryant .....	1 40
<i>Primary Department</i>	
The Primary Worker and Work— Thomas .....	75
How to Tell Stories to Children— Bryant .....	1 40
<i>Junior Department</i>	
The Junior Worker and Work— Baldwin .....	75
Missionary Education of Juniors— Hutton .....	75
<i>Secondary Division</i>	
Youth and the Church—Maus.....	1 35
Problems of Intermediate and Senior Teachers—Foster .....	60
The Girl in Her Teens—Slattery....	85
The Girl and Her Religion—Slattery	1 00
Brothering the Boy—Raffety.....	1 00
Guiding Boys Over Fool Hill—.... McKinney .....	1 25
<i>Adult Division</i>	
The Adult Worker and His Work— Barclay .....	75
The Ideal Adult Class in the Sunday School—Wells .....	50
<i>Home Department</i>	
The Home Department of Today— Stebbins .....	75
The Home Department—Karnell....	60
<i>Missions</i>	
Graded Missionary Education in the Church School—Beard.....	85
The Sunday School Teacher and the Program of Jesus—Stowell and Trull	90
<i>Booklets Can be Ordered from Presbyterian Committee of Publication Richmond, Va., or Texarkana, Tex.</i>	

## THE WOMANS AUXILIARY AND THE YOUNG PEOPLE'S CONFERENCES

GILBERT GLASS, D. D., *General Superintendent.*

THE rise and development of the Young People's Conference movement in the Southern Presbyterian Church has been one of the outstanding features of the last five years in Church work. The first Young

People's Conference, with the distinctive program and features which have come to be recognized as essential to success, was held at Montreat in the summer of 1917. Since that the Montreat Young People's Conference has

been increasing in its attractions and influence throughout the Church from year to year. The young people who have attended this conference have eagerly spread the news of its inspirational and helpful character, so that one of the real problems of the management during the last few years has been to keep the attendance down to manageable proportions. Delegates from individual churches are limited, and registrations must be made and conference fee paid in advance.

The Conference of 1920 was greatly overcrowded because of the fact that more than 100 delegates arrived at the last moment without previous registration. The difficulties and anxieties of that memorable Conference are still vivid in the minds of those who were responsible for its supervision. The total number of registered delegates for that Conference was 643. By a rigid restriction of delegates the total for 1921 was reduced to 451. The Conference management would prefer a smaller number than this with a view to getting the most valuable results. Announcement has been made that churches should make their registrations early this year in order to be sure of securing a place for their delegates.

Details regarding the program and registration will be found in the May SURVEY and in program leaflets which will be distributed in April at the latest.

#### SYNODICAL CONFERENCES.

The rising tide of interest among Presbyterian young people, which was aroused by the Montreat Conferences, made it necessary to increase the number of such conferences throughout the Church. Leaders in the different Synods have responded eagerly to this opportunity and there were ten Synodical Conferences last summer, and there will probably be thirteen such Conferences this summer.

The leaders of Young People's Work in the Synod and Synodical of North Carolina deserve special men-

tion in this connection. A North Carolina Conference for Young People was planned for the summer of 1917, but the leaders of this movement loyally and in the finest spirit of co-operation, postponed the opening of their Conference for one year in deference to the necessity of concentrating on the Montreat Conference so as to insure success there. Since 1918, the N. C. Young People's Conference has grown in interest and results.

#### WHAT THE WOMEN HAVE DONE.

From the very beginning the Young People's Secretaries and leading spirits of the Woman's Auxiliary have given valuable assistance and co-operation in the promotion of this great movement.

Secretaries of Young People's Work in Presbyterials have rendered splendid service, particularly in certain instances in working up well distributed delegations to the Montreat Conferences. Secretaries of Young People's Work and Presidents, both in Synodicals and Presbyterials, can render a great service to the Church by taking active steps to arouse interest among the young people in their territory in both the Montreat Conference and the Conference within their own Synod. There is no conflict between the Montreat Conference and the Synodical Conferences, and churches will do well to have representations at both places.

The program of the Montreat Conference is more advanced and will hereafter aim more definitely at the enlisting and training of mature leadership in Young People's Work. There should, of course, be complete harmony and co-operation in all these matters between the Woman's Auxiliary leaders and those responsible for leadership in Presbyteries and Synods.

The Board of Managers of the Montreat Young People's Conference is composed of one representative from each of the Executive Committees, one from the Montreat Management, and



one from the Woman's Auxiliary. The present personnel is as follows: Dr. Homer McMillan; Mr. Edward D. Grant, Secretary; Dr. Gilbert Glass, Walter L. Lingle, Mrs. W. C. Winsborough, Dr. Henry H. Sweets, Dr. Chairman.

## SUPERINTENDENTS' ONE-MINUTE TALKS ON MISSIONS.

(One Topic a Sunday)

### CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Every life has a destiny, and this is recognized daily. In great industries, for instance, promising workmen are no longer discharged because they fail at the first task to which they are set. They are shifted from department to department until they find the work for which they have a natural talent,—the work that is their destiny. This is the old Scriptural idea that "Every life is a plan of God." Spurgeon used to say: "I should not like for you, if meant by God to be a great missionary, to die a millionaire. I should not like it, were you fitted to be a minister, that you should drivel down to a king." This was his way of saying life is a failure unless it finds its God-given work and fills its God-given place. Dr Venable says he called on a man one day to talk to him about becoming a Christian. The man told him: "I cannot be a Christian. When I was a young man I knew it was my duty to become a minister and I would not do it. Now I feel that I cannot even be a Christian." And he put his head down on his desk and wept like a child. No life can ever be contented or successful that defeats its destiny. See page 251.

### HOME MISSIONS: TOPIC—COLORED EVANGELIZATION

How many of the pupils in your Sabbath School know that the Presbyterian Church has a Training School for Colored Ministers that it is known as Stillman Institute and that it is located at Tuscaloosa, Alabama? Ask them and see. "Some fine colored men going into both the home and foreign mission fields have justified the existence of this school. Several years ago the women of the Church gave about \$10,000 for a school for negro girls. As a result a dormitory for girls has been built on the Stillman campus, and this new department will open in the fall. So far as possible, the teaching force and equipment of Stillman will be used for the new girls' school. A dean, a domestic science teacher and a matron will be necessary additions.

The school will be known as the Industrial School for Negro Girls. Mrs. J. J. Snedecor has accepted the position of dean of the school. All who know Mrs. Snedecor know her deep interest in the work for Negroes, for whom Dr. Snedecor labored so long and so earnestly. See pp 255-256.

If you want to know what some of the ministers who have graduated from Stillman are doing, read "From Our Negro Pastors," page 257.

### FOREIGN MISSIONS: MONTHLY TOPIC—AFRICA

We have in Africa, five missions: Bulape, Luebo, Mutoto, Lusambo, and Bibangu, and each of these have a number of out-stations, looked after by native workers. We have 63 missionaries conducting the work in this field. You could probably interest your school in Africa in no better way than by telling some of the experiences of our missionaries there. Read the article on page 283 by Miss Ida M. Black and see if you do not think they would be interested in hearing of these experiences. Also the article by Rev. Plumer Smith, page 287. Plenty of material to select from.

### PUBLICATION AND SABBATH SCHOOL EXTENSION

Superintendents, by all means read the article on page 311 by Dr. Gilbert Glass in which he discusses fully the new reading course for Sunday School and Young People's Leaders. You want to bring this to the attention not only of your teachers but any of the young people in your school who are interested in developing leadership. This reading course is bound to mean more efficient workers in the schools where it is made use of.

# General Assembly's Stewardship Committee

M. E. MELVIN, EDITOR.

W. F. GALBRAITH, ASSOCIATE EDITOR.

413 TIMES BUILDING, CHATTANOOGA, TENN.

## THY WILL BE DONE WITH MY MONEY

REV. WM. M. ANDERSON, D. D.

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings."

Malachi here gives advice about a safe, profitable investment, really a problem in the business world. It deserves careful consideration. These words of Malachi are not sensational, but sound business sense.

Every man should seek to make a safe, profitable investment of his talents, his time, and his money.

Business is thought by some to be anti-religious; and others think that business is to be considered apart from religion. Business is really a part of religion and all life is a service to God.

A man's business reveals his religion, for it reveals his character. All business of the proper sort and conducted in the right way is really devotional, is really a part of our service to God. In the golden age that is yet to be this will be true of religion. Business will be as sacred as worship.

"Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God."

Prominent among the laws of the Bible stands the Tithe Law:

*"The Tithe is the Lord's."*

The principle of the tithe law stands along with the law of the Sabbath in its moral effect upon the individual who voluntarily and conscientiously adopts it.

We are plainly taught that giving to God is a duty; withholding is robbery. This is one of the plainest passages in the Bible.

We can only give to God by giving

to His cause among men. Thus we are helping one another.

The good must help the bad.

The best must help the good to be better.

The comfortable must help the needy.

The learned must help the ignorant.

This duty is a law of life, a process of development, the condition of happiness.

Giving to God is not only a duty, but is an investment. God says, "Honor the Lord with thy substance and with the first fruits of all thine increase."

*"The Lord Loveth a Cheerful Giver."*

"Give and it shall be given unto you: good measure, pressed down, shaken together, and running over, shall men give into your bosom. For with the same measure that ye meet withal it shall be measured unto you again."

*The Shortest Sermon.*

Dean Swift preached the shortest sermon on record.

His text: "He that giveth to the poor lendeth to the Lord."

His sermon: "If you like the security, down with the dust."

Giving to God is a safe investment. The writer received a postal card recently with the following question at the head of the card: "How Judge an Investment?" And under it were ten stamps with the following questions on them.

Are the products or services supplied vitally necessary to every one?

Will the demand for these products or services continue to increase?

Can the business weather the stress of adverse conditions and circumstances?

What actual property is owned?

Does the company enjoy the confi-

dence and good will of the people it serves?

Is the security well known to the banks?

What facilities have you for inspecting the property?

What facilities have you for obtaining first hand information about the business?

Is the property ably and economically managed?

Is the security tax free and is the income from it also free of tax?

The substance of these questions should be applied to all our investments for God.

Giving to God is a profitable investment.

Six per cent. is a good investment; fifty per cent. is a big investment; and one hundred per cent. investment sets us wild.

God promises a better investment to His followers, when he says: "Honor the Lord with thy substance and with the first fruits of thy increase. So shall thy barns be filled with plenty, and thy presses burst out with new wine."

#### *Illustrations.*

A pastor tells of a farmer who gave a tenth of his income to the Lord, no matter what happened. He was worth \$2,000 when he started; now he is worth \$40,000.

If five per cent. of a congregation are tithers, it is safe to say they will

pay a third of the Church expenses, and they will never grumble about frequent calls for money.

Like the boy that called at the missionary society's office to learn what had been done with the five cents he had given to missions, givers are largely interested in the Kingdom.

A schoolmaster began to tithe when he had \$300 a year. He kept on, and still tithes when he is head master of a large school. He says if he had not begun when his salary was small, he never would have begun at all.

#### *Think.*

Why is it best to give systematically, regularly?

Why should we give in proportion to our income?

What effect has tithing on character?

#### *Quotations.*

Judging from outward appearances, the tither is very, very far in advance of the non-tither in all material as well as spiritual belongings, and is prospered according to the promise of God.—Gervaise Roughton.

A merchant had a label on one of his drawers, "M. P." A friend asked the meaning of the letters. "They mean, 'My Partner.' I put the Lord's share of the profits in there."—Anon.

The man in business for himself carries the responsibility on his own back, whereas God's steward knows that if he obeys orders the responsibility does not rest on him.—Waffles.

## ANALYSIS OF CHRISTIAN STEWARDSHIP

HARVEY REEVES CALKINS.

THE following principles of stewardship should be recognized by the individual Christians:

#### *Personality.*

1. God is the Supreme Person in a world of persons.

2. God invites every person to become a partaker of the divine nature.

3. Man has nothing which he did not receive; he is therefore a steward of every worthy element of personality by him possessed.

4. This stewardship is acknowledged

by worship and the giving of thanks.

5. It is administered by rendering personal human service.

6. The stewardship of personality is best administered by setting apart a definite portion of time for Christian service, and by undertaking definite tasks of human helpfulness.

#### *Prayer.*

1. All authority has been given unto Jesus Christ.

2. Jesus Christ invites His friends



to ask anything in His name and it shall be done.

3. Christian prayer is therefore a stewardship of authority intrusted by Jesus to His friends.

4. This stewardship is acknowledged when the friendship of Jesus is accepted.

5. It is administered by asking intelligently according to the will of God.

6. The stewardship of prayer is best administered by setting apart a definite portion of time for prayer, and by observing a thoughtful program of prayer as one who would know what his Lord doeth.

#### *Possessions.*

1. God is the sovereign owner of all things.

2. God invites men to subdue the earth and possess it.

3. Man is a Steward, to acquire and administer his possessions as a sacred trust.

4. God's sovereign ownership and man's stewardship ought to be acknowledged.

5. This acknowledgment requires as its material expression the setting apart, as an act of worship, of a separate portion of income.

6. Biblical history records the setting apart of the tenth of income as an acknowledgment, and indicates a divine sanction for the practice and the amount.

7. The separated portion ought systematically to be administered for the Kingdom of God, and the balance of income treated as no less a trust.

### THREE KINDS OF GIVERS

Some witty person once said: "There are three kinds of givers—the flint, the sponge, and the honey-comb."

To get anything out of a flint you must hammer it, and then you can get only chips and sparks.

To get water out of a sponge you must squeeze it, and the more you squeeze, the more you will get.

But the honey-comb just overflows with its own sweetness.

Some people are stingy and hard; they give nothing away if they can help it.

Others are good natured; they yield to pressure, and the more they are pressed, the more they will give.

A few delight in giving, without being asked at all; and of these the Bible says, "The Lord Loveth a Cheerful Giver."—*The Christian* (London.)

### TO THINK ABOUT

**T**HERE comes to every Christian a call from above, from without and from within.

1. The call from above: "Ye are not your own, ye are bought with a price: therefore glorify God." (Cor. 6:19-20.) "Go ye into all the world and preach the Gospel to every creature." (Mark 16:15.)

(2.) The call from without: "Come over \* \* \* and help us." (Acts 16:9.) Multitudes throughout the distressed, famishing world are calling today for help. We have what they most need—The Bread of Life.

(3.) The call from within: "The

Love of Christ constraineth us; because we thus judge \* \* \* that they which live should not henceforth live unto themselves but unto Him which died for them and rose again." (2 Cor. 5:14-15.) The soul within is calling—yearning to express itself in answer to the calls from above and from without. Unless this expression is made the soul will die.

Paul heard these calls and said "I am Debtor," \* \* \* as much as in me is "I am ready." (Romans 1:14-15.)

What will we do?

"I have a stewardship entrusted to me." (I Cor. 9:17.)

## Foreign Missionaries of the Presbyterian Church

### AFRICA-CONGO MISSION AFRICA [64]

#### Bulape, 1915.

\*Rev. and Mrs. H. M. Washburn  
Rev. and Mrs. C. T. Wharton.

#### Luebo, 1891.

Rev. and \*Mrs. Motte Martin.  
\*Miss Maria Fearing (c).  
Rev. and Mrs. T. C. Vinson.  
Rev. and Mrs. S. H. Wilds.  
Dr. and Mrs. T. Th. Stixrud.  
Rev. and Mrs. A. C. McKinnon.  
\*Mr. and Mrs. C. R. Stegall.  
\*Miss Mary E. Kirkland.  
Rev. and Mrs. R. F. Cleveland.  
Rev. and Mrs. A. L. Edmiston (c).  
Rev. and Mrs. J. W. Allen.  
†Mr. and Mrs. Savels.  
Rev. and Mrs. J. K. Hobson.  
Miss J. Belle Setser, R. N.  
Mr. Allen M. Craig.  
Miss Ida M. Black.  
Mr. Frank J. Gilliam.  
Mr. and Mrs. B. M. Schlotter.  
Dr. and Mrs. Robt. R. King.  
Mr. W. L. Hillhouse.  
Miss Georgia L. MacKay.  
Miss Mary S. Porter, R. N.

#### Mutoto, 1912.

Rev. A. A. Rochester (c).  
Rev. and Mrs. Plumer Smith.  
Rev. and Mrs. C. L. Crane.  
Rev. and Mrs. A. Hoyt Miller.  
Miss Nina L. Farmer, R. N.  
Mr. A. M. Shive.

#### Lusambo, 1913.

Rev. and Mrs. R. D. Bedinger.  
Rev. and Mrs. J. H. Longenecker.  
Miss Emma E. Larson, R. N.  
Mr. and Mrs. T. J. Daumery.  
Mr. and Mrs. Wm. J. Anderson, Jr.

#### Bihangu, 1917

Rev. and Mrs. Geo. T. McKee.  
\*Dr. and Mrs. E. R. Kellersberger.  
Miss Ruby Rogers, R. N.  
Rev. and Mrs. V. F. McElroy.  
Rev. and Mrs. W. A. Anderson.  
E. BRAZIL MISSION [22]

#### Lavras, 1893

Rev. and Mrs. S. R. Gammon.  
Miss Charlotte Kemper.  
\*Mr. and Mrs. C. C. Knight.  
Mr. and Mrs. B. H. Hunnicutt.  
Rev. and Mrs. J. M. Sydenstricker.  
Rev. and Mrs. A. L. Davis.  
Miss Hattie G. Tannehill.  
Miss Mabel Davis.  
Rev. A. S. Maxwell.

#### Caxambu, 1920.

Rev. and Mrs. F. F. Baker.

#### Varginha, 1920.

Rev. H. S. Allyn, M. D.

Mrs. H. S. Allyn.

Miss Genevieve Marchant.

#### Piumby, 1915.

\*Mrs. Kate B. Cowan.

#### Campo Bello, 1912.

Miss Ruth See.

\*Mrs. D. G. Armstrong.  
W. BRAZIL MISSION. [10]

#### Ytu, 1909.

Rev. and Mrs. Gaston Boyle.

#### Campinas, 1869.

Rev. and Mrs. Jas. P. Smith.

Rev. and Mrs. Edw. E. Lane.

#### Descalvado, 1908.

Rev. and Mrs. Alva Hardie.

#### Sao Sebastiao do Paraíso, 1917.

Rev. and Mrs. R. D. Daffin.

#### N. BRAZIL MISSION. [14]

#### Garanhuns, 1895.

\*Rev. and Mrs. W. M. Thompson.

Miss Eliza M. Reed.

Rev. and Mrs. Geo. W. Taylor, Jr.

†Mr. Langdon Henderlite.

†Miss Edirontia R. Martin.

#### Pernambuco, 1873.

Miss Margaret Douglas.

Miss Leora James (Natal).

Miss R. Caroline Kilgore.

Rev. and Mrs. G. E. Henderlite  
(Recife).

†Miss Rachael Henderlite.

#### Parahyba, 1917.

Rev. and Mrs. W. C. Porter.

#### Canhotinho, 1895.

\*Mrs. W. G. Butler.

#### MID-CHINA MISSION [84]

#### Hangchow, 1867.

Mrs. J. L. Stuart, Sr. (Peking).

Miss E. B. French.

Miss Emma Boardman.

Rev. and Mrs. Warren H. Stuart.

Miss Annie R. V. Wilson.

Rev. and Mrs. R. J. McMullen.

Mr. and Mrs. J. M. Wilson.

Miss Rebecca E. Wilson.

Rev. G. W. Painter, Pulaski, Va.

\*Rev. and Mrs. J. M. Blain.

\*Miss Nettie McMullen.

Miss Sophie P. Graham.

Miss Frances Stribling.

Mr. and Mrs. Edward Evans.

†Mr. W. E. Smith.

†Mr. Jas. L. Howe.

#### Shanghai.

Rev. and Mrs. S. I. Woodbridge.

\*Rev. and Mrs. C. N. Caldwell.

Miss Mildred Watkins.

#### Kasheng, 1895.

\*Rev. and Mrs. W. H. Hudson.

Dr. and Mrs. W. H. Venable (Kul-  
ing).

\*Miss Elizabeth Talbot.

Rev. and Mrs. Lowry Davis.

Miss Irene Hawkins.

Dr. and Mrs. F. R. Crawford.

Rev. and Mrs. J. Y. McGinnis.

Miss R. Elinore Lynch.

Rev. and Mrs. R. Clyde Douglas.

†Miss Anna Campbell.

Dr. and Mrs. E. W. Buckingham.

Miss Ruby Saterfield.

Miss Margaret Dixon, R. N.

#### Kiangyin, 1895.

\*Rev. and Mrs. L. I. Moffett.

\*Rev. and Mrs. Lacy L. Little.

\*Dr. and Mrs. Geo. C. Worth.

Miss Rida Jourolman.

Mrs. Anna McG. Sykes.

Miss Carrie L. Moffett.

Miss Jane Varenia Lee, M. D.

\*Miss Sade A. Nesbit.

†Miss Caroline V. Lee.

Miss Elizabeth Corriher, R. N.

Mr. and Mrs. Andrew Allison.

Miss Katherine L. Thompson.

#### Nanking, 1920.

Rev. and Mrs. J. L. Stuart

(Peking).

Dr. and Mrs. A. C. Hutcheson.

\*Dr. and Mrs. R. T. Shields

(Tsinanfu)

Rev. and Mrs. P. F. Price.

\*Rev. and Mrs. D. W. Richardson.

\*Miss Florence Nickles.

†Miss Lina E. Bradley.

Miss Marguerite Mizell.

Miss Natalie C. Moffet.

Rev. and Mrs. Locke White.

†Mrs. Margaret McB. Baxter.

Rev. and Mrs. Lewis H. Lancaster.

#### Soochow, 1872.

Miss Addie M. Sloan.

Miss Gertude Sloan.

\*Mrs. M. P. McCormick.

\*Rev. and Mrs. P. C. DuBose.

\*Mrs. R. A. Haden.

\*Miss Irene McCain.

Dr. and Mrs. M. P. Young.

Rev. and Mrs. Henry L. Reeves.

Rev. and Mrs. H. Maxcy Smith.

Miss Mabel C. Currie.

†Miss Alma L. Hill.

Miss Bess McCollum.

#### N. KIANGSU MISSION. [84]

#### Chinkiang, 1883.

Rev. A. Sydenstricker.

Rev. and Mrs. J. W. Paxton.

Rev. and Mrs. J. C. Crenshaw.

Mr. and Mrs. S. C. Farrior.

Rev. and Mrs. M. A. Hopkins.  
Miss Grace Sydenstricker.

#### Taichow, 1908.

Rev. and Mrs. T. L. Harnsberger.

Dr. and Mrs. Robt. B. Price.

Rev. Chas. Ghiselin, Jr.

\*Rev. and Mrs. C. F. Hancock.

Miss Grace Farr.

Miss Hazel Matthes.

#### Hsuehoufou, 1896.

Mrs. Mark B. Grier, M. D.

Dr. and Mrs. A. A. McFadyen.

\*Rev. Geo. P. Stevens (Tenghsien).

Rev. and Mrs. F. A. Brown.

Rev. and Mrs. O. V. Armstrong.

Miss Isabel Grier.

Miss Lois Young.

Miss Mary Lee Sloan.

#### Hwaianfu, 1904.

Rev. H. M. Woods.

Miss Josephine Woods.

Rev. and Mrs. O. F. Yates.

Miss Lillian C. Wells.

Miss Lilly Woods.

Rev. and Mrs. Jas. N. Montgomery

#### Yencheng, 1911.

Rev. and Mrs. H. W. White.

Dr. and Mrs. J. W. Hewett.

Rev. C. H. Smith.

Rev. and Mrs. H. T. Bridgman.

Miss Minna R. Amis.

#### Sutsien.

Dr. and Mrs. J. W. Bradley.

Rev. and Mrs. W. F. Junkin.

Mr. H. W. McCutchan.

Miss Mada I. McCutchan.

†Miss M. M. Johnston.

†Miss B. McRobert.

Rev. and Mrs. B. C. Patterson

(Tenghsien).

#### Tsing-Kiang-pu, 1887.

Rev. and Mrs. J. R. Graham.

Dr. and Mrs. James B. Woods.

\*Rev. and Mrs. A. A. Talbot.

Miss Jessie D. Hall.

Miss Sallie M. Lacy.

Dr. and Mrs. L. Nelson Bell.

Rev. and Mrs. H. Kerr Taylor.

Rev. and Mrs. J. E. Wayland.

Miss Mary McCown.

Mr. and Mrs. James R. Graham, Jr.

#### Haichow, 1908.

Rev. and Mrs. J. W. Vinson.

L. S. Morgan, M. D.

Mrs. L. S. Morgan, M. D.

\*Rev. and Mrs. Thos. B. Grafton.

Mrs. A. D. Rice.

Rev. and Mrs. W. C. McLaughlin.

Miss Mary Bissett, R. N.

Rev. and Mrs. Edw. S. Currie.

#### CUBA MISSION. [7]

#### Cardenas, 1899.

Miss M. E. Craig.

Rev. and Mrs. R. L. Wharton.

Miss Margaret M. Davis.

†Rev. S. B. M. Ghiselin.

Mr. Geo. F. Turner.

†Miss Hattie M. Finlay.

#### Gaiharien, 1902.

Miss Mary I. Alexander.

†Miss Janie Evans Patterson.

†Rev. H. B. Sornellian.

#### Camajuan, 1910.

Miss Edith McC. Houston.

†Rev. and Mrs. Ezequiel D. Torres

#### JAPAN MISSION. [53]

#### Kobe, 1890.

Rev. and Mrs. S. P. Fulton.

Rev. and Mrs. H. W. Myers.

\*Rev. and Mrs. W. McS. Buchanan.

#### Kochi, 1885.

Miss Annie H. Dowd.

Rev. and Mrs. J. H. Brady.

Rev. and Mrs. W. B. McIlwaine.

†Mrs. Charles Ellis.

#### Nagoya, 1887.

Miss Lelia G. Kirtland.

Rev. and Mrs. L. C. McC. Smythe.

Miss Bessie M. Blakeney.

Rev. and Mrs. W. A. McIlwaine.

Miss Florence Patton.

**Gifu, 1917.**  
 Rev. W. C. Buchanan.  
 Miss Elizabeth O. Buchanan.  
 Miss Susan McD. Currell. (Tokyo Language School.)  
 Rev. and Mrs. P. S. Van Dyke. (Tokyo Language School.)  
**Susaki, 1898.**  
 Miss F. Engima McAlpine.  
 Rev. and Mrs. R. E. McAlpine.  
**Takamatsu, 1898.**  
 Rev. and Mrs. S. M. Erickson.  
 Miss M. J. Atkinson.  
 Rev. and Mrs. H. H. Munroe.  
 Rev. and Mrs. J. W. Moore.  
**Marugame, 1920.**  
 Rev. and Mrs. J. Woodrow Hassell.  
 Rev. and Mrs. L. S. McElroy, Jr. (Tokyo).  
**Tokushima, 1889.**  
 Rev. and Mrs. A. P. Hassell.  
 Miss Estelle Lumpkin.  
 Rev. and Mrs. C. A. Logan.  
 Rev. and Mrs. H. C. Ostrom.  
**Toyoashi, 1890.**  
 Rev. and Mrs. C. K. Cummings.  
 Miss Annie V. Patton.  
**Okazaki, 1890.**  
 Rev. and Mrs. C. Darby Fulton.  
 Rev. and Mrs. J. E. Cousar, Jr.  
**Unassigned.**  
 Miss Emma E. Gardner.  
**Tokyo Language School.**  
**CHOSEN MISSION. [92]**  
**Chunju, 1896.**  
 Rev. and Mrs. L. B. Tate.  
 Miss Mattie S. Tate.  
 Rev. and Mrs. L. O. McCutchen.  
 Rev. and Mrs. W. M. Clark.  
 Rev. and Mrs. W. D. Reynolds.  
 Miss Susanna A. Colton.  
 Rev. S. D. Winn.  
 Miss Emily Winn.  
 Miss E. E. Kestler, R. N.  
 Miss Lillian Austin.  
 Rev. and Mrs. F. M. Eversole.  
 Miss Sadie Buckland.  
 Miss Janet Crane.

\*Dr. and Mrs. M. O. Robertson.  
 Rev. E. T. Boyer.  
 Rev. D. A. Swicord.  
 Miss Mary N. Pope.  
**Kunsan, 1896.**  
 Rev. and Mrs. Wm. F. Bull.  
 Dr. and Mrs. J. B. Patterson.  
 \*Rev. and Mrs. John McEachern.  
 Mr. Wm. A. Linton.  
 Miss Lavalette Dupuy.  
 Rev. and Mrs. W. B. Harrison.  
 Miss Lillie O. Lathrop, R. N.  
 Miss Willie B. Greene.  
 Miss Annie I. Gray, R. N.  
**Kwangju, 1904.**  
 Rev. and Mrs. Eugene Bell.  
 Rev. S. K. Dodson.  
 Miss Mary Dodson.  
 \*Mrs. C. C. Owen.  
 \*Miss Ella Graham.  
 Dr. and Mrs. R. M. Wilson.  
 Miss Anna McQueen.  
 Rev. and Mrs. J. V. N. Talmage.  
 Rev. and Mrs. Robert Knox.  
 Mr. and Mrs. M. L. Swineheart.  
 Miss Elise J. Shepping (Itineranting), R. N.  
 Rev. and Mrs. L. T. Newland.  
 Miss Georgia Hewson, R. N.  
 Rev. and Mrs. J. Kelly Unger.  
 Miss Miriam de Haas.  
 Rev. and Mrs. J. I. Paisley.  
 Miss Margaret G. Martin.  
**Mokpo, 1899.**  
 Rev. and Mrs. H. D. McCallie.  
 Miss Julia Martin.  
 Rev. and Mrs. J. S. Nisbet.  
 Miss Ada McMurphy.  
 \*Dr. and Mrs. R. S. Leadingham (Seoul).  
 Mr. and Mrs. Wm. P. Parker (Pyeng. Yang).  
 Rev. D. Jas. Cumming.  
 \*Miss Esther B. Matthews, R. N.  
 Rev. and Mrs. Joseph Hopper.  
 Rev. and Mrs. Thos. D. Murphy.  
 Miss Florence P. Hughes.  
 Miss Mary R. Bain, R. N.

**Soonchun, 1913.**  
 Rev. and Mrs. J. F. Preston.  
 Rev. and Mrs. R. T. Coit.  
 Miss Meta L. Biggar.  
 Miss Anna L. Greer, R. N.  
 Rev. and Mrs. J. C. Crane.  
 \*Dr. and \*Mrs. J. McL. Rogers.  
 Miss Louise Miller.  
 \*Miss Martha V. Davis.  
 Mr. J. Bolling Reynolds.  
 Miss Hattie Knox. (?)  
**MEXICO MISSION. [24]**  
**Zitacuaro, 1919.**  
 Rev. and Mrs. H. L. Ross.  
 Rev. Edw. C. Murray, Jr.  
**Morelia, 1919.**  
 Rev. and Mrs. Jas. O. Shelby.  
 Dr. and Mrs. L. J. Coppedge.  
 Miss Pattye F. Southerland, R. N.  
**Toluca, 1919.**  
 Mr. and Mrs. Jas. H. Wray.  
**San Angel, D. F. Mexico.**  
 Miss Alice J. McClelland.  
 Miss Lettie Beaty.  
 Rev. and Mrs. W. A. Ross, Arenal 40.  
 Rev. and Mrs. Z. E. Lewis.  
**Laredo, Texas.**  
 Miss E. V. Lee.  
**Austin, Texas.**  
 Miss Anne E. Dysart.  
**Coyoacan.**  
 Prof. and Mrs. R. C. Morrow.  
 Mr. and Mrs. N. P. Farrior.  
**Cuernavaca, 1920.**  
 Rev. and Mrs. O. C. Williamson.  
 Missions, 10.  
 Occupied Stations, 53.  
 Missionaries, 457.  
 Associate Workers, 18.  
 \*On furlough, or in United States.  
 Dates opposite names of stations indicate year stations were opened.  
 †Associate Workers.  
 For post-office address, etc., see page below.

## STATIONS, POST OFFICE ADDRESSES

AFRICA—For Bulape, Luebo, Mutoto.—Luebo, Congo Belge, Africa, via Antwerp, care A. P. C. Mission, par Kinshasa. For Lusambo—Lusambo, Sankuru District, Congo Belge, Africa, via Antwerp care A. P. C. Mission, par Kinshasa. For Bibangu—Bibangu, Kabinda, District du Lomami, Congo Belge, Africa, care A. P. C. Mission.  
 E. BRAZIL—For Lavras—Lavras, Estado de Minas Geraes, Brazil. Campo Bello, Estado de Minas Geraes, Brazil. For Piumhy—Piumhy, Estado de Minas Geraes, Brazil. For Varginha, Sul da Minas, Brazil. For Caxambu—Caxambu, E. de Minas Geraes, Brazil.  
 W. BRAZIL—For Campinas—Campinas, Estado de Sao Paulo, Brazil. For Descalvado—Descalvado, Estado de Sao Paulo, Brazil. For Braganca—Braganca, Estado de Sao Paulo, Brazil. For Sao Paulo—Estado de Sao Paulo, Brazil. For Itu—Itu, Estado de Sao Paulo, Brazil. For Sao Sebastiao de Paraiso—Sao Sebastiao de Paraiso, Estado de Minas Geraes, Brazil.  
 N. BRAZIL—For Canhotinho—Canhotinho, E. de Pernambuco, Brazil. For Garanhuns—Garanhuns, E. de Pernambuco, Brazil. For Natal—Rio Grande de Norte, Brazil. For Pernambuco—Recife, E. de Pernambuco, Brazil. For Parahyba—Parahyba do Norte, E. da Parahyba.  
 CHINA—Mid-China Mission—For Hangchow—Care Southern Presbyterian Mission Hangchow, Chee. China. For Shanghai—Street address or care 20 Museum Road (Treasurers), China. For Kashing—Care S. P. M., Kashing Chee, China. For Kiangyin—Care S. P. M., Kiangyin, Ku, China. For Nanking—Care S. P. M., Nanking, Ku, China. For Soochow—Care S. P. M., Soochow, Ku, China.  
 NORTH KIANGSU MISSION—For Chinkiang—Care S. P. M., Chinkiang, Ku, China. For Taichow—Care S. P. M., Taichow, Ku, China, via Chinkiang. For Hsuehoufu—Care S. P. M., Hsuehoufu, Ku, China. For Hwaiinfu—Care S. P. M., Hwaiinfu, Ku, China. For Sutsien—Care S. P. M., Sutsien, Ku, China. For Tsing-Kiang-Pu—Care S. P. M., Tsing-Kiang-Pu, Ku, China. For Haichow—Care S. P. M., Haichow, Ku, China. For Yencheng—Care S. P. M., Yencheng, Ku, China. For Tenghsien—Tenghsien, Sung, China.  
 If uncertain, address care Mission Treasurers, 20 Museum Road, Shanghai. Parcels other than samples and books, may all be sent in care of this address.  
 CUBA—For Cardenas—Cardenas, Cuba. For Caibarien—Caibarien, Cuba. For Camajuani—Camajuani, Cuba. For Placetas—Placetas, Cuba. For Sagun—La Grande, Cuba.  
 JAPAN—For Kobe—Kobe, Japan. For Kochi—Kochi, Tosa Province, Japan. For Nagoya—Nagoya, Owari Province, Japan. For Susaki—Susaki, Kochi Ken, Japan. For Takamatsu—Takamatsu, Sanuki Province, Japan. For Tokushima—Tokushima, Awa Province, Japan. For Toyoashi—Toyoashi, Mikawa Province, Japan. For Okazaki—Okazaki, Mikawa Province, Japan. For Gifu—Gifu, Gifu Province, Japan.  
 For Marugame—Marugame, Sanuki Province, Japan.  
 CHOSEN—For Chunju—Chunju, Chosen Asia. For Kunsan—Kunsan, Chosen Asia. For Kwangju—Kwangju, Chosen Asia. For Mokpo—Mokpo, Chosen Asia. For Seoul—Seoul, Chosen Asia. For Soonchun—Soonchun, Chosen Asia.  
 MEXICO MISSION—For Zitacuaro—Zitacuaro, Michoacan, Mexico. For Morelia—Morelia, Michoacan, Mexico. For Toluca—Toluca, Mexico. For Coyoacan—Coyoacan, D. F. Mexico. For San Angel—San Angel, D. F. Mexico.



## NOTICE

We want a representative in every locality to take subscriptions to the *Presbyterian Standard*. Liberal Commission. Write for full information.

CIRCULATION DEPARTMENT

**Presbyterian Standard**  
CHARLOTTE, N. C.



### Pipe-Tone Folding Organs

16 Styles

The White Pipe-Tone Folding Organ is SWEETEST in quality of Tone.

STRONGEST in volume of Tone.

LIGHTEST in WEIGHT.

MOST DURABLE in CONSTRUCTION.

EASIEST to OPERATE.

PRICES the most REASONABLE.

GUARANTEE the best.

A. L. WHITE MFG. CO.

205 Englewood Avenue,

CHICAGO, ILL.

Free Catalogue

### "The Sanitary" Individual Communion Cups

The individual communion service permits an impressive ceremony.

We introduced individual cups (many State laws now demand them).

We make the finest quality of beautiful polished trays and supply thousands of satisfied congregations. Send for list of these churches and FREE CATALOG with quotations.

SANITARY COMMUNION OUTFIT CO.  
400 57th Street, Rochester, N. Y.



SENT FOR TRIAL

### MONTGOMERY WARD & CO.

CHICAGO, U. S. A.

Will send you free upon request the complete 50th anniversary catalogue of general merchandise. This book will bring you the full advantage of all our fifty years experience in creating low prices on goods of standard serviceable quality.

Our Export Department is shipping regularly to all parts of the world. Our Missionary Bureau attends to the assembling, packing, and shipping of missionary baggage, and supplies. Save money by taking advantage of our low foreign freight rates. Ask for our **Missionary Circular No. 50N.**

Our customers order from us absolutely without risk. We guarantee safe delivery of our merchandise anywhere in the world.

### PRESBYTERIANISM: A HERITAGE AND A CHALLENGE

By Rev. W. L. Lingle, D. D., LL.D.

A clear, forceful, interesting discussion of the origin, government and distinctive doctrines of our great Church. Price, paper, 15c.

### FIRST STEPS IN FAMILY WORSHIP

Written and compiled by Elizabeth McE. Shields. Short and simply worded prayers for special help of mothers who must lead the family devotion. Paper, 10c.

### A FOUR-FOLD LIFE PROGRAM FOR GIRLS

Adapted and Edited by Anna Branch Binford. A Hand Book for leaders. Contains practical program of religious education for girls 12 to 17 years old. Price, 30c.

### Official Mission Study Books

For 1922-1923

#### On Foreign Missions OUR WORK IN MEXICO

By Rev. W. A. Ross  
Strikingly Illustrated

Paper, 50c Cloth, 75c

An illuminating study of our new field in Mexico, a country now in process of a great transformation. The author is one of our most efficient missionaries and he is giving us a book of absorbing interest.

Ready December 1, 1922.

#### HOME MISSION TEXT BOOK

For 1922-1923

#### UNFINISHED TASKS

By Rev. Homer McMillian, D. D.

Secretary, Home Mission Committee of the Southern Presbyterian Church.

Illustrated

Paper, 50c Cloth, 75c

A vivid story of the effort of the Southern Presbyterian Church to meet its obligation to give the Gospel message to our share of the unevangelized masses of the South. The author writes out of a full heart and from a first hand contact with the field, and the book will give our Church a clearer view of the fine work already done and a new vision of the great task yet ahead.

Ready May 1, 1922

Order From

The Presbyterian Committee of Publication  
Richmond, Va. Texarkana, Ark-Tex.



